

THE BAPTIST MAGAZINE.

APRIL, 1826.

MEMOIR OF THE LATE REV. JOHN
TRICKETT, OF BRAMLEY, NEAR LEEDS.

FROM Dr. Steadman's Funeral Sermon for the Rev. J. Trickett, of Bramley, near Leeds, noticed in our Number for January, we extract the following particulars, which, we are persuaded, will prove interesting to our readers.

"The Rev. John Trickett descended from parents who were eminent for their piety, and were members, together with other relations of his, of the Baptist Churches at Clough-Fold, Goodshaw Chapel, and Bacup; places, as many of you know, in the borders of the neighbouring county of Lancaster. He was born on the 19th of August, 1776, so that when he died he had not quite completed his 49th year. He was called by grace in the year 1797, most probably under the ministry of the late Mr. Hirst, for many years Pastor of the church at Bacup, of whose life, as well as of the rise of the Churches at Bacup and in the neighbourhood, Mr. Hargreaves, formerly of Ogden, but now of Wild-street, London, has published an interesting account. Mr. Trickett was soon after baptized by Mr. Hirst, and became a member of the church at Bacup, and was, in the following year, called to the work of the ministry. His first ministerial engagements were at Polemoor, a place not far from Halifax, which church he supplied for a considerable time. In the year 1803, he came first to labour amongst you, and was dismissed from the church at Bacup,

and ordained Pastor of the church at Bramley, September 29th, 1804. Here, then, he has laboured with exemplary diligence for nearly 21 years.

"On his coming he found the church but small, and the place of worship very confined and inconvenient. He, however, addressed himself to his work with great assiduity; and a divine blessing attending his labours, the church soon increased, and began to put forth symptoms of returning prosperity. The congregation also increasing in proportion, they, in the following year, resolved upon the erection of a new place of worship. This erection they accomplished, and had the place opened for divine worship, early in the month of March, 1807. Here your pastor had more ample scope for his labours, and had the satisfaction of seeing the congregation and the church constantly on the increase. But finding himself surrounded by a very large population, the vast majority of which were manifestly living *without God in the world*, he felt thoroughly convinced that he could but partially discharge the duties of the ministry if he confined his labours to this place alone. He, therefore, soon began to extend his labours to the surrounding villages, in most, if not in all, of which he found persons willing to open their houses for the preaching of the Gospel, on Lord's day evenings, whenever his services at home could be dispensed with, and not unfrequently, on nearly every evening in the week. In this depart-

ment his labours were very acceptable and useful. They not only contributed to the increase of the congregation here, but gave rise to some new churches, and much assisted in the rise of others. Into all the plans for extending the knowledge of Christ, whether itinerant societies for domestic, or missionary societies for foreign efforts, he entered with all his heart; and seldom was he absent from any of the public meetings of his friends, convened for the purpose of forwarding these pious and benevolent designs. He loved his Master and his work, and deemed no department of that work foreign to his attention. In consequence of the erection of this place of worship, he was under the necessity of visiting different parts of the kingdom, on an errand not uncommon to those ministers whose congregations are unable to defray the expense of such erections; and, in all those places, his ministerial labours were acceptable, and his temper and converse such as left a very grateful recollection behind him. *His praise was in all the churches.* In these labours of love, he employed the twenty years of his life spent with you; and little did any of us think, when we met him at an association, held in a neighbouring place,* a few weeks ago, that his labours were so near a termination;—but so his Lord had appointed. His constitution, if not robust, could not be said to be feeble: but through incessant labours, long journeys, chiefly on foot, and frequent exposures to night and damp air, it appeared, for the last year or two of his life, to be in a slight degree giving way; and a cold, contracted by his attendance on a prayer and expe-

rience-meeting, in the vestry of his own meeting-house, after a long and fatiguing walk from the opening of a new place of worship, at Haworth, about 15 miles distant, by which he was much heated, appears to have laid the foundation of the disease of which he died. He complained of chilliness and fatigue; and on the following Lord's day, was unable to go through the whole of his public engagements. On Whit-Monday he visited Leeds, and preached to a congregation composed of a portion of the scholars and teachers of the Sunday schools of that town, and its vicinity; all of whom form a very extensive union, which holds its annual meeting on that day, and occupies nearly all the places of worship in the town. This was the last sermon he preached, and, with the exception of his presiding and engaging in prayer at the Association at Bradford, in the same week, and his addressing his own people at the close of the services on the following Sabbath, the last public service in which he engaged. His fever made a rapid progress, and soon led his family and friends to anticipate the melancholy result. It often interrupted the exercise of reason. At such periods, however, his converse indicated the prevailing temper of his mind, turning principally on the sermons he had preached, or had intended to preach, the state of the church, and the concerns of religion in general. In his lucid intervals, his mind was tranquil, and his hope of interest in Christ unshaken. The words of my text were often repeated by him. The only anxiety he at any time seemed to feel related to a subject peculiarly tender, and on which it would be matter of surprise if he had not felt,—his family. He was about to leave a widow in a state of pregnancy, and seven fa-

* At Bradford, May 24, 1825, at which Association Mr. T. was the Moderator.

therless children, nearly all of them dependent on him for support. Over this anxiety he, however, obtained the victory; and was enabled to commit them to God, who, he was persuaded, would be *the Father of the fatherless, and the judge of the widow*. Recent events have shewn that his confidence was not ill-founded. He fell asleep in Jesus on Thursday the 23rd of June, 1825, about one o'clock, P.M.; when, as he had through life exemplified the former part of my text, *To me to live is Christ*, he, doubtless, experienced the truth of the latter part of it, *To die is gain*. Yes, he had his desire granted—a desire *to depart and to be with Christ*, which he now finds, to his full satisfaction, *to be far better*.

“He was blessed with a sound and vigorous understanding, with great meekness and sweetness of temper, and, what was of still greater importance, with an eminent degree of piety, and holy, and generous zeal. His attachment to evangelical truth was inviolable, and his whole temper and conduct furnished a striking and happy instance of its holy and benevolent tendency. He was, from motives the most conscientious, a Baptist, and at any time free to avow and to defend his sentiments on that subject; but he loved all who loved our Lord Jesus Christ in sincerity, and was ready to promote, and rejoiced in the promotion of the interest of Christ among those who may have differed from him on that point, as well as on those other points of minor importance on which the followers of Christ are divided. He had no claims, it is true, to brilliance of talent, or powers of eloquence; nor had he the advantage of a liberal education. But his amiable temper, his holy wisdom, his disinterested be-

nevolence, and above all, his unabating diligence in the discharge of the duties of his office, and in labouring for the souls of men, more than compensated for the want of those endowments, and rendered him a striking instance of what may be accomplished by ardent piety, wisdom, and zeal, though labouring under considerable disadvantages; and have exhibited him as an example worthy the imitation of those who may be possessed of advantages with which he was not favoured, and may administer reproof to many of them for their deficiencies in those qualities for which he was so eminently distinguished, and so justly esteemed.”

ON SPIRITUAL KNOWLEDGE.

KNOWLEDGE enlarges the mind; the possession of it is profitable: without some degree of knowledge man is subjected to many privations; but with it he is enabled not only to be useful to himself, but also to others.

Knowledge distinguishes the rational from the irrational creation, and elevates one man above another. God has endowed us with wonderful faculties to acquire it, and the labour of the acquisition is attended with pleasure.

To suffer our faculties to lie dormant is to prevent our own comfort; and, as much as lies in our power, the very end of our existence.

The range of human knowledge is very extensive; there is, indeed, but little demonstration about it, yet there is scarcely any thing that has fallen under the notice of man, but what has been the subject of his speculations.

Many, through a vain curiosity, have exercised their thoughts upon what has evidently been too high

for them, to the neglect of that which would have been useful. It is not easy to say to what lengths human knowledge may be extended, and where its boundaries are fixed.

The intellectual powers of some men have been almost angelic; yet, it should be remembered, that there are many things beyond the limits of our utmost capacity, and that, while we remain in this world, our real knowledge must be comparatively small.

There is one kind of knowledge which infinitely exceeds all others, that is *spiritual knowledge*; or, that by which we are instructed into the character of God, and the nature of his worship. This shall be the subject of the present paper. It enters so much into Christianity that without it we cannot be Christians. By reason of our moral depravity we naturally form very incorrect views of God, and of the spirituality of his worship. Many worship they know not what, having no distinct, or clear ideas of that Being to whom they pretend to pay homage: those who are instructed in the nature of the divine perfections, and are enabled to exercise faith in the Son of God, know what they worship. "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."

It is necessary to Christianity, not only to believe that God is, but also that he is a rewarder of them that diligently seek him. Cain believed in his existence, and thought some kind of worship ought to be paid to him; accordingly he brought of the fruit of the ground, an offering to the Lord. But Abel brought of the firstlings of his flock and of the fat thereof, as typical of the promised seed, and by faith in him.

The conduct of these brothers

represents that of mankind. The knowledge of God and his worship, as taught by reason, and as understood by the objects around us, is imagined by many to be all that is necessary to constitute religion. If they admit of a revelation at all, its truths must be subjected to their own reason, and its peculiar doctrines either denied, or considered but of little or no importance. Like Cain they offer a sacrifice to God; but it is such an one as he will not regard. There are others, who, understanding the insufficiency of human reason and of nature to instruct mankind in things of eternal moment, cordially receive and believe the revelation God has given of himself; and, by faith in the sacrifice of his Son, offer to him spiritual and acceptable service; at the same time disclaiming all their services in point of merit, and expect pardon and everlasting life only through the mercy of God in Christ Jesus.

There exists a considerable difference as to some points among men of both these descriptions; but notwithstanding this difference, all men, to whom revelation is sent, come under the one or the other of them; and may be said either to be of the family of Cain, or of that of Abel. Nor is this distinction among men the effect of mental capacity, or of privileged circumstances; the strongest intellectual powers, united with the most favourable circumstances, are not of themselves sufficient to enlighten and to spiritualize the human mind. The natural, or unrenewed man, however mighty his genius, or distinguished his talents, receiveth not the things of the Spirit of God, for they are foolishness to him: neither can he know them, because they are spiritually discerned.

The strength of natural reason is as opposite to God, and to the spi-

rituality of his worship, as the weakest effort of intellect in the meanest of mankind, and is often accompanied with far greater degrees, and manifestations of pride and enmity. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? He hides from the wise and prudent the glories of his grace, while he reveals them unto babes. Not, however, by any positive influence on their minds, but having a sovereign right to dispose of all his blessings as seems good in his sight; he does not often make these glories known to men of reputation for learning and wisdom in things of this world; but leaves them to their own pride and self-sufficiency.

It is thus that the praise of deliverance from moral blindness might be given to God and not to man; that the pride of human reason might be humbled, and the weak in intellect encouraged to look to God for spiritual instruction.

To the moral ignorance of the human mind is to be attributed the superstition and idolatry of heathens, the priestcraft and policy of the papists, the immoralities of protestants, the strifes and contentions, the robberies and murders, with all the crimes that have debased our nature since the world began. Had men possessed a holy knowledge of God, and worshipped him in spirit and in truth, this earth, instead of being a scene of carnage and blood, as it often has been, would have resembled the garden of the Lord. But darkness hath covered the earth, and gross darkness the people, by reason of which men are alienated from the life of God, through the ignorance that is in them.

From this lamentable and awful condition, God has promised to de-

liver his people, and to bring them to the knowledge of himself; in every age this promise has been fulfilled, while multitudes live without hope and without God in the world, *they* are taught to understand his character, and to become his humble and faithful worshippers. "I will give them," saith he, "a heart to know me, that I am the Lord, and they shall be my people, and I will be their God; for they shall return unto me with their whole heart." By the operation of his Spirit, through the instrumentality of the gospel, he removes the pride and enmity of the carnal mind; makes his people willing in the day of his power; brings them to himself by a way that they knew not, and leads them in paths that they had not known: he makes darkness light before them, and crooked things straight.

When peace shall universally prevail, and there shall be none to hurt nor to destroy in all God's holy mountain; it will not be effected by the power and policy of statesmen, nor by the valour of armed troops under the command of experienced generals, nor by the power of human learning, though this may be useful; but the knowledge of the Lord shall cover the earth as the waters cover the sea. This can do more than all other things; it can make the wolf dwell with the lamb, and the leopard lie down with the kid; the calf and the young lion, and the fatling together; and can make them tractable and docile, so that a little child may lead them. How often has it humbled the proud mind and brought the lofty spirit low; softened the hard heart, and brought with trembling and with tears to the throne of grace, those who had not used to pray.

To accomplish these purposes

the Gospel is preached; and though in some instances it is not very successful, it shall not fail to fulfil the will of God." As the rain cometh down, and the snow from heaven, and returneth not thither; but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater, so shall my word be, that goeth forth out of my mouth," saith the Lord, "it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." God, who caused the light to shine out of darkness, shines into the hearts of his people, to give them the light of the knowledge of his own glory, as manifested by Jesus Christ. Where nothing but ignorance, error, sin, and misery, had before prevailed, divine knowledge is communicated; and without this, the soul remains a dark, confused, and deformed chaos, when human science has done its utmost.

The evidences of possessing this knowledge are not in every one, to whom it is given, equally clear and satisfactory. Persons educated in the light of religion, and favoured with worthy examples of its effects all their days, may receive divine instruction in an imperceptible manner, and not be able to tell, with certainty, that they have experienced any remarkable change. But the far greater number of Christians have, at least, some acquaintance with the beginning and progress of it in their minds; yet if the good seed be sown in their hearts, and bring forth fruit, it is not material whether we can describe the time and the means, by which it was sown, or whether we cannot.

Many professing Christians are in the habit of expressing themselves very doubtfully respecting

this knowledge: they fear, lest they should be deceived; but if they are Christians their doubts must be owing to one or other of the following causes:—Either they have imbibed wrong views of the gospel, are in a state of declension from that exemplary conduct it requires, or they have some peculiar temperaments of body.

In the first of these cases, the mind may be brought into great bondage, although it is diligent in attending the means of grace. In the second, persons ought to doubt, not whether the possession of spiritual knowledge makes itself evident; but whether they have it or not. In the last, persons who have walked honourably in the ways of God for many years, have been greatly depressed by the most fearful apprehensions lest they should not have known God in a proper manner, though every one but themselves has been fully satisfied respecting their spiritual condition.

Where spiritual knowledge is possessed, and there is nothing of a peculiar nature to darken or becloud its evidence, the mind has an indubitable certainty of its existence.

Nothing can be more evident to our natural senses than that is to our minds. Christians were once lost, but are found—strangers and aliens, but are made friends—far off, but are brought nigh—blind, but now see—were dead, but are made alive, and created anew in Christ Jesus. Can a change, justly expressed in such a variety of ways, all of which are highly significant, take place in a person, and yet he be insensible of it?

His hopes and fears, joys and sorrows, desires and aversions, testify to him that he has undergone a real and internal change; and, it seems, that he must lose the sense of personal identity before

he can forget what he once was, or what divine grace has made him. As the orb of day causes the darkness of night to pass away, and enables us to perceive the objects around us; so spiritual light discovers our moral pollution, and danger, the nature of God's law, that our own works cannot justify us in his sight, and that if we are saved from everlasting misery, it must be by faith in Jesus Christ!

This leads us to confess and to forsake our sins; to seek mercy through the blood of the cross, and to desire holiness of heart and life.

What was said in a literal sense by the man born blind, whose eyes Jesus had opened, may be said by Christians, "One thing I know, that whereas I was blind now I see." Though he could not tell *how* his eyes were opened, he knew they were opened.

The danger lies more in calling *darkness* light, than in putting *light* for darkness. The nature of Christianity is not changed: the first Christians knew that they were of God, that they were passed from death unto life, that the love of God was shed abroad in their hearts, that the Son of God was come, and had given them an understanding. Had they been in doubtful suspense whether they were Christians or not, they would not have endured the persecutions of the heathen, but they did endure them joyfully; nor was it in the power of all their enemies to damp their zeal for God, their love to Christ, and their attachment to his cause; they even gloried in tribulation, and preferred the greatest sufferings to a sacrifice of principle.

Why is it then that Christians in general are not more comfortable? The answer is, at least in most instances, our unholy tempers, our unruly tongues, our backwardness to religious duties, and our cold-

ness in them; our adoption of the maxims of carnal policy, and our great anxiety after the world, darken our minds and bring us into doubtful suspense respecting the reality of our Christian character.

Let us devote ourselves to the glory of God, crucify the flesh with its affections and lusts; live soberly, righteously, and godly, and we shall not then doubt our state; the Spirit of God will witness with our spirits that we are the children of God; and the peace of God, which passeth all understanding, will keep our hearts and minds, through Christ Jesus.

Bluntisham.

S. GREEN.

ORIGINAL LETTERS FROM DR. DODD-
DRIDGE TO DR. CLARK.

No. III.

REV. SIR,

YOU will probably expect to hear of my pupils. They have now been five weeks under my care, and have given me a great deal more pleasure than trouble in that time; for they all treat me with a great deal of respect and good humour; and so far as I can see, behave very well to each other and all the family. The three that are intended for the ministry, have made a very considerable progress, both in Latin and Greek, far beyond what many others have done when they have left the Grammar school; and they are all industrious, ingenious, and, I hope, truly religious. We have generally been employed in mathematics in the morning, and Hebrew in the afternoon; for I did not care to follow Mr. Jennings's example in mixing other studies with them till they become a little more familiar to them. We have not yet made any great progress in either, which is the less to be wondered at, considering they were utterly unacquainted with either,

except one, who had begun in Hebrew, and I was loath to overload them at first. We have gone over only the first book of Euclid's Elements, in which, however, I made them so perfect, that they were able readily to demonstrate all the propositions without book. We principally used Barrow, but compared other editions as we went along. I wrote out several of the more difficult demonstrations in a method which seemed plainer to them than any other. We have also entered on Mr. Jennings's Algebra, and read about 20 pages. I should have told you before, that after having gone over the First of Euclid, we reviewed all the propositions again, and observed the principal uses of each, as taught by Whiston and Dechaies, which made them easier than if we had taken them at first; for the use of the first proposition in its demonstration depends on the 26th, and that of the 4th on the 15th. Several of the more difficult uses we omitted, especially since most of them will come in with greater advantage when we come to physics; accordingly I have made references to them. For Hebrew, we first read all the rules in Bythner, which relate to the reading of it; and then spent above a week in practising upon it, till they could read the four first psalms pretty readily: we then went on to other grammar rules, still continuing to practise our reading, till we came to the paradigm of the regular verbs. I wrote out a few easy rules about the changes made in them in the beginning and ending of each person, gender, tense, &c. in Kal; which, as you well know, will be a sufficient guide to them in all the rest. After learning these rules, I set them to the paradigms, which they have learned perfectly; they are now declining the regular verbs on that model, and we have taken

a general view of the rules for the quiescents; we enter on the defectives to-day, and I propose that they should go through many examples of each. We have every day read some Latin author, unless something more than ordinary has prevented. We generally spend about half an hour in it; one or another of us reads the original, and we enquire into the most difficult passages, which, if they do not understand, I endeavour to explain as well as I can; and that I may be better prepared to do it, I look over the day's lesson before, in the best edition I can get. We have read some of Horace, Juvenal, Ovid, and Pliny; but as we propose talking Latin, have spent more in Terence than in either of the former. To these classics we join Erasmus, whose dialogues, may, if I mistake not, be exceedingly useful to us in our present design. We have, out of respect to Dr. Ker, spent some time on Baudius; but my pupils complain of him as the most difficult author they ever read. They make exercises once a week, which are only translations from Latin into English and *vice versâ*. For Greek we have only read the Greek Testament, which is our business on Saturday afternoon, after Hebrew. They construe it into Latin; I have Beza before me, and tell them what appears most remarkable on comparing his translation with the vulgar. To make it yet more entertaining and improving, I also read them the New English Translation, in 2 vols. 8vo. where the faults, as well as the beauties, have some use. Once a month I give them a devotional lecture: the first was of acknowledging God in their studies, the second of secret prayer.

I am, Rev. and Dear Sir,

Your most obliged servant,

P. DODDRIDGE.

Aug. 7th, 1729.

ON THE ROMAN CATHOLIC SYSTEM.

No. III.

Scripture and Tradition.

"HE that doeth evil, cometh not to the light, lest his deeds should be reproved." This observation of our Lord has been remarkably verified in the conduct of the Roman Catholic church, with regard to the Scriptures. When human invention was permitted to interfere in things spiritual, and primitive practices were superseded by the new-fangled devices of a gaudy superstition, it was soon perceived that some restrictions must be laid on the authority and use of the Sacred volume. The gradually-thickening darkness of the middle ages favoured the attempt, which, at length, succeeded so well, that when the Reformers commenced their glorious career, there was no book so little known, as the book of God. Papal rulers and advocates have always been remarkably shy of the Bible: it was even asserted by one of the ecclesiastics assembled at the Council of Trent, that the scholastic Divines having so completely explained Theology, the study of the Scriptures was no longer required. Doubtless, nothing could have pleased the Pope better, than to have seen this remark practically followed up throughout Christendom.

In the "Ten Rules respecting prohibited Books," published under the authority of the above named Council, and approved by the Pope, it is affirmed — "that it is evident, from experience, that if the Holy Scriptures in the vulgar tongue be indiscriminately and generally permitted to be used, more harm than good, will, through the rashness of men, result therefrom." (*Canones et Decreta Concilii Tridentini*, Venet. 1815). Nor is this an ob-

solete notion, a worn-out prejudice; it was re-asserted by pope Pius VII. in his Bull against Bible Societies, published June 29, 1816, and again by the present pope, Leo XII. in his Circular Letter, sent "to all the Patriarchs, Primates, Archbishops, and Bishops," of the Roman Catholic church, in 1824; and it is well known to be the opinion of the leaders of that community in Great Britain. So successfully has this principle been acted upon in Ireland, that it has been recently ascertained by the Commissioners of Education in that country, that "*multitudes of the adult population are wholly ignorant of the existence of the Bible or Testament, as a book containing a revelation of the Divine will to man!*" (See the Report of the Commissioners, Appendix, pp. 458, 459). This statement refers particularly to the lower orders. It is not so easy, in a country where the press is free, to retain in absolute ignorance the middle and higher classes. The Bible cannot be entirely kept out of their hands; and it has therefore become necessary to devise some expedients, whereby its effects may be neutralised. The means which have been adopted for this purpose, deserve our particular attention.

In the first place, there is a *limitation of the privilege of reading the Scriptures*. It is a privilege too great to be enjoyed by all. Those only may be so favoured, who, in the judgment of the parish-priest, or confessor, are likely to make proper use of the liberty granted them: and if any presume to read the Sacred volume, without a bishop's licence, founded on the approving judgment of the priest, he is liable to be excommunicated. A "declaration" recently issued by the Roman Catholic prelates of Ireland, still further restricts this

permission to persons "of mature years:" children and young persons, it seems, are incapable of deriving benefit from the inspired volume, or cannot be trusted with it. It was not so in the apostle Paul's time: he congratulated Timothy, that "*from a child*, he had known the Holy Scriptures;" but there have been strange alterations since then!

The second prudential measure of papal policy, is the *enlargement of the Canon of Scripture*. The earnestness with which the Reformers constantly appealed to the authority of the inspired writers, sufficiently indicated the conviction of their minds, that there the strength of their cause lay. How to resist them with effect, was a question of no ordinary magnitude and difficulty; it was reserved for the sagacity of the Council of Trent to invent a method, by which the rock on which their opponents stood, might be undermined. They perceived that some distinguishing tenets of the Roman Catholic System, received their main support from the books called Apocrypha, which had not as yet been considered as divine, because they were wanting in the original Hebrew. It was resolved, therefore, by a majority of votes (for, on this subject, entire unanimity did not prevail) to decree that the Apocryphal writings are of equal authority with the other acknowledged books, and were written by the inspiration of the same spirit; and that if any one denied them to be sacred and canonical, he should be accursed! Thus were the foolish fables of Tobit and the fish, Bel and the dragon, &c. elevated to the high rank of inspired compositions, and all men were enjoined to regard them with "*the same pious esteem and reverence*," as the Psalms of David, and the Epistles of Paul.

On this proceeding we make no comment—it needs none: the object of those who framed the decree is sufficiently apparent: it must not be forgotten, however, that the Roman Catholics are permitted to use no Bible which is not printed in exact accordance with this enactment.

In the third place, there are *restrictions on the translation and interpretation of the Sacred Volume*. The individual who stands so high in the favour of his confessor, as to obtain the privilege of reading the Scriptures, must not presume to choose a version for himself. Luther, Calvin, Cranmer, Beza, Doddridge, Campbell, Macknight, &c. &c. are prohibited books; he must neither possess nor read them, on pain of excommunication. None but "authentic and approved" versions are permitted him; that is, none but the vulgate Latin, or Roman Catholic translations of it—this being the only version allowed to be "authentic" by the Trent fathers, and no one is to "presume, on any pretence whatever, to reject it." By the way, they had strong reasons for this decision, one of which may be mentioned:—in their translations from the above-named version, the word "penance" is used, where our versions have "repentance;" for instance—"I indeed baptize you in water unto *penance*," Mat. iii. 11.—"And *penance* to be preached in his name;" Luke xxiv. 47. The influence of such versions in supporting the views of popery will be immediately perceived.

And then as to the interpretation of the Scriptures. We will suppose the case of a pious and learned Roman Catholic who has obtained a licence to read the Scriptures, and has procured the "authentic and approved" version. Let no one imagine that he may

exercise the powers of his own mind in the interpretation of it. The work is done ready to his hands. He may be a good classical scholar—profoundly versed in Greek and Hebrew—well read in Jewish antiquities—thoroughly acquainted with oriental customs—the first critic of his age:—but woe be to him, especially if he happen to live in Italy or Spain, if he presume to employ his stores of knowledge in investigating the sense of Scripture, or dare to bring to the light, even though it should not go beyond the precincts of his own study, any interpretation different from what was promulgated by the Holy Fathers, hundreds of years before he was born. Thus runs the decree of Trent:—

“Moreover, in order to restrain petulant minds, the council decrees, that no one, relying on his own prudence, in matters of faith and Christian edification, and perverting Scripture to his own opinion, shall dare to interpret the Sacred Volume in a sense contrary to that which hath been, and is held by the Holy Mother church, whose province it is to judge of the true meaning and interpretation of the Scriptures—or contrary to the unanimous consent of the Fathers—even though such interpretations should never be made public.”

The creed of pope Pius IV. published in 1564, and which, Mr. Butler says, “Non-catholics, on their admission into the Catholic church, publicly repeat and testify their assent to, without restriction or qualification,” contains a similar sentiment. The new convert declares, that he “admits the Sacred Scriptures, according to the sense which the Holy Mother church has held, and does hold;” and that he “will never take or interpret them otherwise, than according to the unanimous consent

of the Fathers.” Fully to secure this, care is taken to give ample “explanatory notes” in all Roman Catholic editions of the Sacred volume.

This, then, is the plain fact:—A Roman Catholic may have a Bible, if it be such a one as his priest approves, and he may read it; but he must not form his own judgment of its meaning—he must not think for himself. This is a sentiment which a Roman Catholic clergyman (the Rev. Michael Collins, of Skibbereen, in the county of Cork) did not hesitate to avow, on his examination before the House of Commons, in June, 1824. “*It is a principle with Catholics,*” said Mr. C. “*that the right of private judgment in the interpretation of the Scriptures must be excluded, and can never be admitted.*” The inference is, that, in this particular, at least, popery has not changed since the Council of Trent.

A fourth device of popish prudence remains to be noticed—the giving to tradition an authority equal to that of the written word of God. This must be reserved for our next paper. C.

REMARKS ON AN ARTICLE IN THE
ECLECTIC REVIEW FOR DEC. LAST.

MR. EDITOR,

DR. NEWMAN has recently given to the world, a ‘Manual for Church Members,’ which was noticed in the Eclectic Review for December last. Now, if the contempt the Reviewer has expressed for the respectable author of that work—the spirit in which he has written—and the imperfect view he has given of the ‘Manual,’ do not sink the review so far, as to render it undeserving of any respectful notice, I shall be obliged by the insertion of the following remarks,

in the hope they will remove the unfavourable impressions which must be made on the minds of our Pædobaptist brethren, many of whom, deceived by such statements as those contained in the Review, are very much prejudiced against the brethren who approve of strict communion.

I trust too, Sir, that many of them will be disposed to examine the 'Manual' for themselves; for although it contains a page or two on the 'terms of communion' at the Lord's Table; it also contains, very many pages on a subject of great importance to Dissenters, whether Baptist, or Pædobaptist, and is well adapted to shew the scriptural nature of that Church Order, which prevails amongst Congregationalists in general.

The question, which Dr. N. *incidentally* mentions, is this,—Is it lawful to admit unbaptized Christians to church fellowship?

"The Doctor," the Reviewer informs us, "proceeds to maintain the negative by the following considerations:—

"Our Saviour said to Nicodemus, 'Verily, verily, I say unto thee, except a man be born of water and of the spirit, he cannot enter into the kingdom of God.' John iii. 5. By the kingdom of God here, as indeed very often elsewhere, must be understood, primarily, the Gospel kingdom on earth. And our Saviour, when explaining to the celebrated Rabbi, the *terms of communion*, seems to have assured him in *strong terms*, that to be *born of the spirit* was necessary to his *seeing*, the spiritual nature of this church, and further, that to be *born of water*, was necessary to entering into it. In other words, that baptism was, as we are accustomed to style it, an initiatory ordinance, introductory to the communion of the Church,

and an indispensable pre-requisite to that communion."

On this statement the Reviewer observes,—

"A flood of light is poured on the chapter in question by this ingenious explanation. First, we learn that the design of our Lord was not, as has been supposed, to *instruct Nicodemus into the spiritual nature of his kingdom, and the necessity of a total new creation of the inner man, but to explain to him the terms of communion.*"

It is very evident, Mr. Editor, that a "flood of light" was not "poured" upon the Reviewer's mind, when he penned the preceding paragraph, for it contains as complete a refutation of his assertion as Dr. N. can possibly desire. Let us just analyze Dr. Newman's "ingenious explanation," and we shall soon see what degree of respect is due to the penetration of this Reviewer.

It appears to me that there are four things contained in the passage—

1. That the Doctor speaks of the *spiritual nature of Christ's Church.*

2. He declares that our Saviour states, that it is necessary to be *born of the spirit*, before a man can see (i. e. understand) the spiritual nature of this church.

3. That our Lord assured Nicodemus of this necessity, in "*strong terms.*"

4. That our Lord also taught Nicodemus that *to be born of water*, was necessary to entering into this church, or in other words that baptism was an initiatory ordinance, introductory to the communion of the church, or, as the Reviewer would say, "to church fellowship on earth."

Now, Sir, what must we think of the judgment of a man, who

would gravely write, and print, that Dr. N., in the passage cited, taught us, that our Lord did not instruct Nicodemus into the spiritual nature of his kingdom, and the necessity of a total new creation of the inner man; but only “explained the terms of communion,” evidently meaning to restrict the words “terms of communion” to the conditions of church fellowship on earth. Must we consider this representation of Dr. N.’s meaning as the result of inattention, or of prejudice? Let us charitably hope it was owing to these causes, for we cannot think, that in a writer for a Christian review, there would be such a want of integrity, as to induce him designedly to make a statement, so unjust, and so injurious in its tendency—for is he aware, that the impression such a review will make on its readers, in all probability, will be this,—that Dr. N. was so engrossed with the “*terms of communion*,” as to lead him, in his injudicious zeal, to overlook two of the most important truths of the Gospel, in order to establish a favourite theory of a sect, on a point, confessedly of minor importance, and thus going far to establish the often refuted calumny, that Baptists are far more zealous for making converts to their peculiar views, than they are to publish those great truths, which are essential to man’s salvation?

Is the Reviewer aware that in the “ingenious explanation,” as he sarcastically terms it, of John iii. 5, it is certain that some theologians of great note, ancient and modern, British and foreign, orthodox and heterodox, have concurred? Their names (and they are of weight as far as human authority is concerned) may been seen in the appendix to the Manual. One would have thought an exposition, supported

by such eminent men, might have led the Reviewer to have written with more respect, both to the Doctor and those eminent theologians to whom he refers, especially as the Doctor did not impose his exposition of the passage upon the public in a dogmatic manner—he “submits it with great deference to competent judges.” The Reviewer has assumed that he is a “competent judge;” but I feel more disposed to class him with the person the Doctor refers to in his Preface, than with those who are competent to give an opinion on this point. “I know,” says he, “there are some persons who, understanding not what they say, nor whereof they affirm, will cry out, Baptist bigotry—sectarianism—exclusive system—popery and persecution. But I shall not be deterred by such idle clamours from speaking out distinctly (and I hope not offensively) what I believe to be the truth.”

The Reviewer proceeds—

“Secondly, That Baptism being here declared indispensably necessary to entering into the Gospel kingdom, all Quakers and Pædobaptists must rank with those who are without—at least, in the opinion of those who deem them alike unbaptized.”

Does the Reviewer mean to insinuate (I more than half suspect that he does) that Dr. N. intended to convey the idea, that all persons who are not baptized by immersion, are neither *essentially*, nor *formally*, members of Christ’s Church? if he he does, let him know that he is grossly misrepresenting, not only Dr. Newman’s meaning, but the sentiments of the whole of the strict communion Baptists. The very terms, in which the question is stated, confutes such an uncharitable idea. It speaks of *unbaptized Christians*, and all that

the Doctor asserts is, that it appears to him, that a man's being a *Christian*, is not the only qualification for church fellowship on earth; but that it is necessary that he should be baptized. But this is a very different thing from saying, without any explanation, or qualification whatever; that "all Quakers and Pædobaptists must rank with those who are without." Dr. N. never meant to call in question the piety of those persons who differ from him on the article of baptism, but merely to state, that in his opinion, even *unbaptized Christians*, must not be admitted to the Lord's Table; and this sentiment, till very recently, was held by almost the whole Christian world: and, I believe, that there are very few independent churches, who would admit a person to communion, *that in their judgment*, was unbaptized. Let not then the strict Baptist bear the odium of this supposed unscriptural practice, for all other communions have, more or less, participated in the sin, if it be a sin,—they have, and many of them still do, refuse to admit unbaptized persons, *in their view*, to the Lord's Table. "He then that is without sin, let him cast the first stone."

The writer of this article conceives, that the strict communion Baptists act unscripturally in making Baptism, a "term of communion:" he firmly believes, that the terms of salvation, are the "terms of communion," at the Lord's Table.—But, what then? Shall he revile, and reproach, and misrepresent those, who think differently on this subject. God forbid! Who is he, that he should 'judge another man's servant?' Rather let him respect men, who act with integrity, and, believing his brethren are conscientious in their opposition to the admission of

unbaptized persons to the Lord's Table,—and well persuaded, that they would withdraw their opposition, if they saw it to be opposed to the will of Christ—he cannot but respect their conscientious attachment to what they believe to be the will of God.

The Reviewer adds,—

"Thirdly, That the scriptural reason for not admitting to fellowship with strict Baptist churches, persons of any other communion upon earth, is, that they have not entered into the church of Christ *at all*, not being members of the Gospel kingdom, which is confined to those, who think with Dr. Newman, as to the legitimate mode and subject of Baptism. Consistently, therefore, are the members of all Pædobaptist communions rejected from church fellowship, the churches to which they belong being no churches, and forming no part of the church of Christ, on earth." I would only ask, with regard to this uncandid statement, "Where will this writer produce evidence, that the Baptists believe that pious Pædobaptists have not *entered the church of Christ at all*?" If he cannot do this, let him no longer claim those essential qualifications of an upright Reviewer—truth, and impartiality.

It is due to the Baptists who hold strict communion, that the correct and candid account of them, by the late Mr. Robinson, of Cambridge, should be more generally known; and let it be recollected, that he was not only a Baptist, but a *zealous pleader for mixed communion*.

"From the first public appearance of Baptist churches in England, many have refused, and to this day continue to refuse to admit into their fellowship all manner of persons, however qualified in other respects, who have not been bap-

tized by immersion on their own profession of faith and repentance.

"It is equally true, that all these Baptists allow the piety and virtue of unbaptized believers, account them members of the mystical body of Christ, and some of them possessors of knowledge and piety far superior to their own, and they hold themselves bound to discharge every kind office to them, except this one, of admitting them to church fellowship.

"It is also a clear fact, that these Baptists affirm, their refusal does not proceed from wilful ignorance, obstinacy, spirit of party, bigotry, or any other illiberal disposition; but from a fear of offending God, by acting without a sufficient warrant from his written word, the rule of all religious conduct. Their testimony ought to be admitted, because they are the best judges of their own motives; because the general conduct of their lives confirms their testimony; and because (of some of them it must be allowed) they extend candour and compliments, and polite professions of liberality of sentiment, far, very far, indeed, beyond what some of their brethren, who hold free communion, pretend to do."

Praying that the period may soon arrive, when professing Christians may be delivered from "envy, hatred, malice, and all uncharitableness,"

I remain, &c.

A FREE COMMUNIONIST.

MEANS FOR RESTORING A CHURCH IN A LOW CONDITION.

THE Baptist church at ———, by various circumstances, principally the immoral conduct of two of its pastors in succession, and the introduction of Antinomian doctrine

into the neighbourhood, had been reduced to a very low state. When the present pastor came to the village, there were not more than forty persons who composed the congregation; and even the "things that remained" in the church were "ready to die." For a time, there were no appearances of any revival; every thing bore the marks of sterility and barrenness. The zealous, discouraged pastor, not being able to sleep, as did others, nor to be satisfied without seeing fruits from his labours, after public service on a Lord's day, requested the members of the church to stop.

He expressed his sorrow, on account of their condition, and endeavoured to affect their minds with sorrow also. He reminded them of the duty and efficacy of united, believing prayer. He quoted our Lord's words, Matt. xviii. 19, "If any two of you shall agree on earth, as touching any thing they shall ask, it shall be done for them of my Father which is in heaven." He then said, "Will any of you present *agree with me* to adopt the following plan:—Let us *agree together*, to spend one hour in each week at our respective houses, say from nine o'clock till ten, on a Monday evening, for the special purposes of deploring the state of the church before God, and of imploring the outpouring of his Spirit to revive us again, that we may rejoice in him!" Two or three men, known as men of prayer, immediately agreed with him; and the pastor and his brethren followed up their resolution. This was about two years since; and from that time, the church began to revive in spirituality and in numbers. Since then, things have gone well; the meeting-house has been rebuilt; the congregation has increased to three hundred hearers: upwards of

one hundred attend a prayer meeting on a week-day evening. The wilderness is become like Eden, and the desert as the garden of the Lord!

If the pastors, and members, of all our churches, especially of the, SARDIAN and LAODICEAN churches, (and there are many of them), would but imitate this ex-

ample, the state of things amongst us would soon be changed: "The Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear; but your iniquities have separated between you and your God, and your sins have hid his face from you that he will not hear."

REFORMER.

POETRY.

HYMN,

BY A MINISTER, DECEASED.

On 1 Pet. v. 7.

PEACE, my soul! no more complain,
Jesus calls thee to his arms;
Rise above all grief and pain,
He shall keep thee free from harms.
Trust his promise, on him rest,
Freely he doth for thee care;
Lean upon his loving breast,
In his heart thou hast a share.

Should fond mothers, monsters prove,
To the infants at their breasts;
Yet th' eternal God of love,
Keeps the soul that on him rests:
Though the mountains should depart,
Hills be cast into the sea;
Still the kindness of his heart,
Yearns, provides, and cares for thee.

Why dispute his tender love,
While he such assurance gives?
Can his promise e'er remove?
Canst thou die while Jesus lives?
Canst thou want while he supplies?
Canst thou fall while in his hand?
See, he listens to thy cries,
Guides, upholds, and makes thee stand.

Should both foes and fears assail,
Sickness waste, and sorrows rise,
Storms descend, with rattling hail,
Clouds and darkness veil the skies;

On the stormy cloud he rides,
Swift pursues his wond'rous way,
For thy safety still provides,
Turns thy darkness into day.

Mighty God! thou great and good!
All thy creatures wait on thee;
Thou provid'st their daily food.
Shall I doubt thy care for me?
Thou hast kept from dangers past,
Bid my troubled soul be still;
On thee all my care I cast,
Patient wait my Father's will.

THE THREE MOUNTAINS.

WHEN on Sinai's top I see,
God descend in majesty;
To proclaim his holy law,
All my spirit sinks with awe.

When, in ecstasy sublime,
Tabor's glorious steep I climb;
At the too transporting light,
Darkness rushes o'er my sight.

When on Calvary I rest,
God, in flesh made manifest,
Shines in my Redeemer's face,
Full of beauty, truth, and grace.

Here I would for ever stay,
Weep and gaze my soul away;
Thou art heaven on earth to me,
Lovely, mournful Calvary!

REVIEW.

I. *Devotional Verses; founded on, and illustrative of Select Texts of Scripture.* By Bernard Barton. 12mo. pp. 252. London, Holdsworth. 6s. 6d.

II. *The Christian Psalmist; or, Hymns, Selected and Original.* By James Montgomery; with an Introductory Essay. 18mo. pp. 444. Glasgow, Chalmers and Collins. 3s. 6d.

THE religion of the New Testament is suited to all the gradations and varieties of mind, and is capable of furnishing employment to talent of every description. The philosopher and the poet, the cool reasoner and the sentimentalist, may find scope for the exercise of their peculiar gifts; and genius, in all its diversified manifestations, is called on to contribute from its stores. Hence, the obligation under which all Christians are laid, to ascertain what qualifications and opportunities they possess, and how they may be best employed for the glory of the Saviour, who "died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."

It is peculiarly desirable that this obligation should be felt by those who are endued with a luxuriant imagination, and an elegant taste, or who, in other words, possess poetic capabilities; for they have the means of rendering important service to religion. It has unfortunately happened that many of our writers of devotional verse have been very inadequately qualified for their undertaking, and that, in numerous instances, wretched doggerel rhyme has been substituted for poetry. One consequence of this has been, that the irreligious have been ready to conclude that piety is incompatible with the refined and exalted pleasures of the imagination. Dr. Johnson, it is well known, has observed, in reference to religious poetry, that "the sanctity of the matter rejects the ornaments of figurative dic-

tion:" but to this we cannot subscribe. For is not a large portion of the Old Testament highly poetic? And does it not abound in figures, admirably chosen, and exquisitely wrought? Facts, too, in the history of human genius, have decided the question. The works of Milton, and Watts, and Doddridge, and Young, and Cowper, among the dead — and of Milman, and Montgomery, and Barton, not to mention others, among the living—are triumphant refutations of the great critic's argument.

Mr. Barton has furnished a volume of most instructive and edifying "verses;" for which he will doubtless receive the sincere thanks of thousands. It is so pious, and so well adapted to aid the devotions and promote the improvement of the pious, that we are almost unwilling to advert to what appears to us a defect. And yet we cannot but wish that the highly esteemed author had allowed his imagination freer exercise, and given his volume a more decidedly poetic cast: he might have made it more attractive, without being less profitable. Nevertheless, we cannot but honour the principle on which Mr. Barton has acted. He thus expresses his views:—

"At the risque of rendering his pages less attractive to lighter readers, than even *his* modicum of poetic talent might, perhaps, have made them, the author has endeavoured studiously to avoid all needless ornament, and has been solicitous to 'use great plainness of speech;' he has done this, not only in accordance with his own taste in devotional verse, but in compliance with, and reference to, a far more imperative principle,—that of duty. Whether his sense of duty, in this respect, may have been correct, or erroneous, it becomes not him to determine; but, in his view, neither the expression nor the inculcation of genuine devotional feeling is likely to be rendered at all more effec-

tive by the most elaborate and recondite efforts of poetic art.”—Preface, p. x.

Of the “Christian Psalmist,” it is sufficient to say that it is compiled by Mr. Montgomery, who has enriched it with an admirably-written Introductory Essay, besides a hundred original hymns, which form the last part of the volume, the rest, 461 in number, being selected from the best authors in their department of literature. It is a book which cannot fail to be popular. Most cordially do we recommend to all hymn-writers Mr. M.’s remarks, in the Introductory Essay, on this species of composition. Were the principles there laid down generally adopted, we should soon witness a great improvement; every body knows there is room for it.

We must insert one extract from the Essay :—

“In the composition of hymns, men of wealthier imaginations, and happier utterance, may furnish to others of susceptible hearts, the means of bodying forth their own conceptions, which would otherwise be a burden to their minds, or die in the birth, without the joy of deliverance. The most illiterate person, who understands his Bible, will easily understand the most elegant or emphatic expression of all the feelings which are common to all; and, instead of being passive under them, when they are excited at particular seasons, he will avail himself of the songs put into his mouth, and sing them with gladness and refreshment, as if they were his own. Then, though, like Milton’s, his genius can ascend to the heaven of heavens, or, like Shakspeare’s, search out the secrets of nature, through all her living combinations,—blessed is the bard who employs his resources thus; who, from the fulness of his own bosom, pours his divinest thoughts, in his selectest words, into the bosoms of his readers, and enables them to appropriate the rich communications to their personal exigencies, without robbing him, or hindering others from partaking of the same abundant fountain of *human* inspiration,—a fountain flowing, like the oil, at the command of the prophet, from *one* vessel into as many as could be borrowed, without exhausting the first, though the whole were filled. If he, who pens these sentiments, knows his own heart,—though it has deceived him too often to be trusted without jealousy,—he would rather be the anonymous author of a few hymns, which should thus become an imperishable inheritance to

the people of God, than bequeath another epic poem to the world, which should rank his name with Homer, Virgil, and ‘our greater Milton.’”—Page 32.

We will hazard one remark, applicable to all the hymn-books we have yet seen. It is this :—the main design of singing, which is *praise*, is too much neglected; and a large proportion of our hymns will be found to consist of prayer, complaint, descriptions of the peculiarities of Christian experience, &c. instead of the joyful celebration and animated thanksgiving which ought to characterise this part of divine worship. Surely we should sing “to the praise and glory of God,” as the Priests and Levites were appointed of old “to praise the Lord because he is good, and because his mercy endureth for ever.” This is a subject which deserves investigation: we invite the attention of our readers to it.

We hope that the respectable publishers of the “Christian Psalmist,” will cancel, in future editions, the plate, which disfigures, rather than adorns, the work. It represents the angels announcing the nativity to the shepherds, and singing, “Glory to God in the highest,” &c. There they are, sitting in the clouds, like musicians in an orchestra, and singing by notes, *one of them holding a tune-book for the benefit of the rest!* And this from *Scotland!*

The Domestic Preacher; or Short Discourses from the Original Manuscripts of some eminent Ministers. 2 vols. Holdsworth; R. Baynes. 8s.

THESE excellent short Sermons appear to be supplementary to the eight volumes of *The Preacher*, reviewed in our Magazine some time since.

The following list of the titles will shew that the topics discussed are not only evangelical, but including all those of the highest importance in the Christian system. “The Transcendent Glory of Christ—Spiritual Transformation—The Journey of Life—Christian fellowship—Peculiarity of Christ’s Sufferings—The Sacrifices demanded by Religion

—Encouragements to Prayer—Jesus weeping over Jerusalem—Summary of the Gospel—Alternatives of Sorrow and Joy—The Execution of Divine Vengeance—Happy issue of Trust and Confidence in God—Believers encouraged by Christ's Example—Government of the Tongue—Union with Christ, the Source of all Practical Religion—Sin and Danger of Impenitence—The Glories of Heaven—Domestic Piety—The agency of Providence on behalf of the Church—Submission to Divine Chastisement.”

The second volume is equal to the first. The subjects are—“The Signs of the Times—The Path through the Wilderness—Sin and Danger of Unfruitfulness—God's Designs of Mercy towards the Heathen—Relief for the Oppressed—The way of Access to God—Love to the Holy Scriptures—Progressive Nature of Christ's Kingdom—Christian Magnanimity—Progress and Punishment of Sin—Zeal for the House of the Lord—Glory of the Resurrection—Efficacy of the Gospel—Christ the Omniscient Judge—The Triumphs of Truth and Righteousness—Humiliation and Sufferings of Christ—Personality and Divinity [Deity] of the Holy Spirit—The Two Disciples going to Emmaus—Sinful Anger—The Sovereign Distribution of Goodness—The End of Time.”

We have not heard the names of the writers, but we are sure that in many of them, our readers will recognize the master-hand of our late excellent friend *Mr. Fuller*, who “being dead, yet speaketh.” Some of them we can well remember hearing, many years ago. His living voice seems still to sound in our ears, and we are glad that in this more permanent form they will now go down to posterity, accompanied as they go with a rich and effectual blessing.

Bishop Hall, his Life and Times; by the Rev. John Jones, perpetual Curate of Cradley, Worcestershire. Seeley, 14s.

A FULL and faithful representation of the character and conduct of men emi-

nently pious, and usefully active, always merits regard, and must be beneficial in proportion as it is studied.

Bishop Hall was a great, and a truly good man; and, had Mr. Jones confined himself to a just description of his moral worth, his patience under sufferings, and his holy diligence in attending to all his duties, without attempting to narrate the important transactions of the times in which the bishop lived, and in which he was one of the actors; a work of one quarter the price of the volume before us, and of more than four times its value, had been produced. We believe that a non-conformist may be pious, sensible, and have the command of a good style, and still be without due qualifications to produce a righteous account of the events which are noticed by our author: and, as we are sure that not every pious son of the established church would give a just view of these occurrences, so we have found ample evidence in this life of Bishop Hall, that Mr. Jones is far too much governed by party prejudices, and far too ignorant of the principles of religious liberty to write well on the themes he has chosen.

We have no wish to depreciate the value of our author's labours, and are happy to be able to commend him for having borne decisive testimony against the sins of the age concerning which he writes; but we cannot acquit him of partiality, when describing the characters and actions of episcopalians and non-conformists. The cruel and oppressive measures of the former are softened, and their motives honoured; while the conduct and intentions of the latter are made to appear nearly always evil. The church is so beautiful, that the spots on her face either add to her attraction, or are but trivial blemishes; while every freckle on the visage of dissenterism is a foul deformity. As her heavenly patron formerly was in the estimate of an ungodly people, she is now without “form” or “comeliness,” in the view of this son of the church, and was so in the esteem of the prelate of whom he writes.

But we crave the liberty of asserting our deliberate conviction, that non-conformity is the child of truth; that the Spirit of God gave her life, and continues her in being in mercy to mankind; that her absence from this land would work its utter ruin; that the nation is indebted to her, under God, for the whole of its civil and religious liberty, the chief part of its science, and its best manufactures.

If we reflect on what has resulted from civil and spiritual tyranny in miserable Italy and degraded Spain, we hazard nothing by the affirmation—that if no noble and effectual resistance had been made to oppression in the times of Bishop Hall, this nation, except Heaven had interposed to arrest the natural course of events, would now have been nearly destitute of all useful science; and inhabited by a poor, an ungodly, and a miserable people. A pious man may be so ill informed, and so prejudiced, as to detest the principles of the dissenters: but no pious man, devoid of gross impartiality, ever understood them, and continued in that mind. These principles substantially are—that Jesus Christ is our only Lord and judge: that we have, and need, no other rule than his word: that every man has allowed him of God a perfect liberty to form, and act on, his own views in religion: and, that if any tyrant attempts to fetter his mind, or to punish him for his religious opinions or acts, he is not to fear such a one, but to obey God, as he deems it his duty. Non-conformity says to every man, Obey Cæsar in civil matters; but reserve your conscience for God, and give up your life, rather than bow to human lords in religious matters. Did Jesus Christ conform to the established religion of his times? Did the apostles do so, when among the Greeks, or Romans? No, they obeyed God, as they understood his will, and they left man to think, and to do, as he deemed proper.

We have a specimen of our author's partiality in the first page of his preface. He there says, "he is far from vindicating the arbitrary power and the violent measures employed and adopted

by the rulers of church and state, to promote their religious or secular ends in those times:" but, when he alludes to "some of those called Puritans, of the Presbyterians and Independents," he represents their "persecuting, violent, and unchristian conduct, and evil practices, when they got the power in their own hands," as having "left upon them such an indelible stigma, as will never be forgotten." And, pray, did not the high-church party merit, at least, as powerful a reprobation? With the soft voice of Jacob, he nearly always reproves the crimes of the Episcopalians; but he always, when he decently can, lays the rough hands of Esau on the Non-conformists. In the 48th page, we are informed that a father refused to receive his son into his house, saying, "that he would not own him for a son, who would not own the Church of England for his mother." This brutal conduct receives no brand of infamy from our now gentle historian. Such a parent had been changed to a demon; by party ignorance, and malignity. Laud, that enemy of gospel light, and the spiritual worship of God; that friend of revels and profaneness on the Lord's Day; that ungrateful conspirator against the interests of his kind patron; that malignant persecutor of the righteous; (and, in pages 126, 130, 139, 150, our author is obliged to admit that he was what we have stated) is styled in page 325 of this volume, "a famous" (it should have been *infamous*) prelate. We are confident that, if any non-conformist had been half as vile as Laud, in spirit and action, our historian would have marked him with infamy; and it would have been just. We commend Mr. Jones, however, for not bearing false witness against the glorious Puritans, by charging them with the death of Charles. "He fell," he states, "a sacrifice to the rage and enthusiasm of the fanatic leaders of the army; who, proceeding from one licentiousness to another, had arrived at an implacable, republican, virulent spirit, regardless of all laws, divine and human." The soldiers destroyed the king; the puritans adorned the nation.

Cottage Lectures; or, Tracts intended to lead the Poor to the Study of the Holy Bible. By the Rev. Joseph Jones, M. A. in 2 volumes. London, Wightman and Cramp, 2s. 4d. each.

If these volumes were not distinguished by plainness, imbued with piety, and filled with evangelical sentiment, they would not answer the end for which they were written. Here we have no trains of close and acute reasoning; no lofty flights of eloquence; but we every where find sound sense, evidence of holy intention, and statements adapted to promote religion. And this religion, to use the words of our author, "comprises in it the illumination of the mind by divine truth, the renovation of the heart by divine power, and the regulation of the conduct by divine laws."

We wish, however, Mr. Jones had avoided what we deem a common fault in modern preachers, and authors: we allude to the habit of making mere assertions on sacred subjects, without sustaining important points by Scripture testimonies. Assertions, however true, may be met by those that are not correct, and, if not thereby demolished, will be sure to be a little weakened. Religion, in her strength, and usefulness, and glory, can only stand on the testimonies of God. It is to be attributed, we suppose, to the brevity of our author's statements, that he sometimes uses phrases and allusions, without explanation, that are not likely to convey precise ideas to those who have not been trained to understand, what may be termed, the consecrated speech of the professing world. The subjects of the volumes we now recommend, are of the first importance, and every child of Adam needs to know them.

The Family Prayer Book; or, Devout Christian's Pocket Companion; containing a Course of Meditations, Hymns, and Prayers, for five weeks, &c. By the Rev. John Baker.

SINCE the Divine Being knows all things, can effect whatever he appoints, and is perfectly benevolent, reason dictates that we should express to him our

wishes; humbly, and earnestly imploring him to give us what we really need. Such, indeed, has been the inference which reason has drawn from the existence of that universe on which she has opened her eye: as we learn from the practice of the heathen, who, in all ages, have called on those gods whose operations of power and goodness they have supposed were before them. But the believer of the sacred oracles has a clearer and more powerful reason for offering prayer and praise unto God: he is commanded to act thus. "Be careful for nothing: but in every thing by prayer and supplication, with thanksgiving, let your request be made known unto God." Man is to pray in secret, and with his household, or meet the vengeance of an offended God, whose fury, it is said in the Scriptures, will be poured out on the families that call not on him.

There are, however, those who cannot neglect private, and who say they are unable to lead social devotion. We doubt much the truth of the latter part of this representation: they may not be able to commence leading family worship without much difficulty, nor to pray, at first, without some incoherence and painful paucity of matter; but very soon these defects would lessen, under conscientious efforts, and the divine blessing. But, rather than family worship should be omitted, we fully consent to the use of written forms of devotion, and deem the volumes now before us not unworthy to be used with those of May, Palmer, and Jay. In the present work, we have meditations, prayers, and hymns for five weeks: and each of these is of convenient length. As we have no reverence for any ordinances of religion, which our only Lord has not appointed in his word, we could have dispensed with some of those prayers and hymns, which our author has prepared for particular occasions. Good-Friday, and Easter, and Ascension-day, and Whitsuntide, and Christmas, we have no divine command for keeping: but those who are desirous of regarding these times, will find useful aid in the

work before us. What our author has written for New Year's Day, for the close of the year, for the sick, the recovered from sickness, and the dying, is very good:—we wish, however, that the prayers, in the volume before us, had more frequently, and fully, referred to the sin of man, and the worth of Jesus.

Sacred Melodies, with other small Poems.
By Mrs. T. H. R. Mott.

As this volume seems to have been written with very good intentions, it would be pleasant to us were we able to give it elevated praise. We do not deny that it contains some pretty good passages, but are in error if there are not parts of it, in which there is some obscurity of meaning, and confusion of imagery. We will, however, enable our readers to judge for themselves, by giving a short, but not unfavourable specimen of the work. What follows is part of a Christmas carol:—

How beautiful from mountain steep,
The prophet's trumpet sounded,
In cadence loud, and long, and deep,
As Zion's hills resounded;
Prepare your chaplets to adorn
The princely son of heaven;
Who, unto you, "a child is born,"
A wondrous infant given!
The mighty God, in human form,
Appears amid creation,
To snatch a thing-of dust—a worm—
From sin's wide desolation.

Essays on various Subjects of Ecclesiastical History and Antiquity. By the Rev. James Townley, D. D.

THE author of this work informs us that most of these essays have appeared already in different periodical publications, with some degree of public approbation: and that they now appear in what he has endeavoured to make an improved form. The subjects here presented are important, as the following statement will show:

The first essay is, "On the Ancient Zabii, or Ante-Mosaic Idolaters."

The second is, "On the Onolatry, or Worship of the Ass."

The third is, "On the Character of Mary Magdalene."

The fourth is, "On Ancient Christian Vigiliæ."

The fifth is, "On the Sortes Sanctorum of the Ancient Christians."

The sixth is, "On the Ancient Christian Agapæ."

The seventh is, "On the use of the terms "Ichthus" and "Pisciculi" by the Ancient Christians."

The eighth is, "On the Congregation and College de Propaganda Fide, or celebrated Catholic Missionary Institution."

The ninth is, "On the Prohibitory and Expurgatory Indexes of the Romish Church."

And the last is, "On the Progressive Diffusion of the Gospel."

If, in this volume, we have some things that are curious, we have more that are useful.

Scenes in Palestine; or, Dramatic Sketches from the Bible, &c. By T. F. Pennie.

THE author of this volume is a man of no common powers; and we are truly grieved that his interesting and useful work has so long lain unnoticed on our table. And we the more regret this, as he has already been tortured by the cruel neglect of others, and appears to have all that sensibility which accompanies true genius. His subjects are: Cain and Abel; Jacob and Rachel; The Fall of Jericho; Ruth; The Deluge; Absalom; Solomon's Judgment; The Phœnician Fugitives; and the Fair Avenger, or, the Destroyer Destroyed. These are most interesting subjects; as much above Pagan stores, in usefulness, as the orb of day is brighter than the worm that glows on the earth: and, without approving every passage, we can assert that they are described with spirit and pathos. O, that the lovers of poetry would burn every volume of the satanic school, and purchase such works as that we now recommend; then they would be able to gratify their taste without risking their salvation. As young people will read poems, it will be happy for them, if they lose no time in obtaining *Scenes in Palestine*.

LITERARY RECORD.

New Publications.

1. *A letter to the Editor of the Quarterly Review, occasioned by certain animadversions on the Baptist Mission in India; inserted in No. 65, of that work.* Price 6d. A respectful, yet firm remonstrance: it is only too gentle—a fault, we acknowledge, rarely committed, and easily pardonable.

2. *An Outline Sketch of a new theory of the earth and its inhabitants. By a Christian Philosopher.* A new theory indeed! The world was first inhabited by angels: they sinned, and were turned into devils, and the earth became a liquid burning hell, the place of their punishment. Since then, they have undergone various changes, and have gradually advanced in the scale of being by a kind of transmigration from shell-fish upward, becoming better and better during the process, till at length they attained to the state of man. "Man and the devil," says our author, "are one and the same"—no very comfortable doctrine, it must be confessed! But the purifying process is still going on: the earth is once more to be melted down; man, or rather the man-devil, is to become an angel again, and then the restoration will be complete. Such is the "Theory:" if any of our readers are inclined to adopt it, they are perfectly welcome to do so.

3. *A complete System of Punctuation; founded, and established, upon fixed principles: whereby Authors, Literary Men, and the Heads of Classical and Domestic Establishments, may become proficient in an attainment which is indispensable to secure elegance with perspicuity of language.* By Charles James Addison. 4s. A very useful work, written with scientific precision, and well adapted to the purpose for which it is designed. Some authors and editors, however, who are seldom much burdened with money, may wish that the price had been less: yet it is but just to add, that the book is very carefully and elegantly printed.

4. *The Catholic Baptism of Bells defended on the same ground which supports the Ceremonies, Forms, and Modes of Worship, adopted by many Protestants; with an exhibition of the unscriptural religion of Protestants in general.* In Twelve Letters, addressed to the Editor of the Evangelical Magazine. By a Member of the Universal Church. Good, bad, and indifferent, jumbled together in strange confusion. If any of our readers

wish for further information, the pamphlet is sold at 5, Lovel's Court, Paternoster Row.

5. *Allan McLeod, the Highland Soldier.* By Charlotte Elizabeth, Author of *Osric, Grandfather's Tales, &c.* 18mo. 1s. 6d. Without vouching for every thing contained in this little book, we can cheerfully give our approbation to its design and tendency. It is written in a very neat style, and the sentiments are truly evangelical.

6. *The Memory of Departed Worth: an Obituary of the late Rev. John Hooper, A.M.* By Jacob Snelgar. An affectionate tribute of friendship to the memory of an excellent man.

7. *March's Sabbaths at Home.* Third Edition, 8vo. 6s. boards.

8. *A Voyage to Immanuel's Land, in the Ship Hopewell; with an account of many remarkable deliverances from danger; a description of the Countries visited, and a statement and view of the advantages of the Celestial Country.* 18mo. 2s. 6d.

9. *A Companion for Pilgrims on their Journey to Canaan; consisting of Divine Songs for their recreations; Meditations on the various experiences they meet with, and Select Texts of Scripture for their food and nourishment by the way.* Royal 18mo. 2s.

10. *Maria's Reward; or, the Voice from the Dead.* By the Author of *Jane* and her Teacher, George Wilson and his Friend. 18mo. 2s. 6d.

In the Press.

A few further Remarks on the subject of the Turkish version of the New Testament printed at Paris in 1819, in reply to certain positions advanced by Dr. Henderson in defence of his appeal to the Bible Society.

A course of Lectures contemplating the Christian—in Christ—in the closet—in the family—in the church—in the world—in prosperity—in adversity—in his spiritual sorrows—in his spiritual joys—in death—in the grave—and in glory. By William Jay.

A reply to the Rev. R. T. Heineken's defence of Socinianism. By the Rev. J. Munn, of Shipley.

A new and improved Edition of Morris's Life of the Rev. Andrew Fuller: with an Appendix, containing some pieces, by Mr. F. never before printed.

A brief descriptive History of Holland, in Letters from Grandfather to Marianne, during an excursion in the Summer of 1819.

OBITUARY.

MR. JAMES THOMAS, OF BATH.

“Those, that be planted in the house of the Lord, shall flourish in the courts of our God: they shall still bring forth fruit in old age; they shall be fat and flourishing.” All the plants of grace are fruitful, more or less, but some bear more fruit than others. Few, comparatively, are permitted to continue in this time state, the space of “three-score years and ten.” But those who are honoured to continue, enduring the chilling blasts of winter, and the scorching heat of summer, till age and experience have ripened them for glory, are witnesses of the faithfulness of God, the efficacy of the atonement, and influence of the Holy Spirit.

The subject of this Memoir was a character of this description. He was born at Fairford, in Gloucestershire, in the year 1755, of religious parents; who brought him up “in the nurture and admonition of the Lord.” His father was a Deacon of the Baptist Church in that town; and conducted his family constantly to the house of God, and family devotions. Religious education, parental authority, and example, preserved him from being entangled in the snares of youth. His morals were kept from contamination; he was obedient to proper authority; inoffensive in his conduct, he was beloved by most that were acquainted with him. When about fourteen years of age, the light of Divine truth dawned upon his mind, and discovered to him so much of the depravity of his nature, and the exceeding sinfulness of sin, as to excite in his mind great alarm. The law of God was set before him with its awful sanction. He was brought into deep distress, and found that “by the deeds of the law, no flesh could be justified.” By prayer, reading the word of truth, spiritual meditation, and conversation with the people of God, and attendance on the

ministry of the Gospel, he was brought to receive Jesus Christ as the only Saviour. His soul was happy in the Lord, he “rejoiced in hope.” At 17 years of age he was baptized by the Rev. — Davis, who was at that time pastor of the Church at Fairford (where he finished his course). Mr. T. was united to that church, and always spoke in the highest terms of respect of Mr. Davis, as an highly honoured servant of God. Mr. T. married Miss Sarah Elsworth, a member of the same church. After his marriage he removed to Cirencester, in Gloucestershire, where he carried on the business of corn dealer; and attended the worship of God under the ministry of the Rev. — Dore, whose name he always mentioned with esteem. His family increased; he had five children, and two died in infancy. With this family he removed to Bath in the year 1788, where he attended the ministry of the late Rev. R. Parsons, the first pastor of the Baptist Church in Bath, and was dismissed from the church at Fairford to the church in Bath. Mr. T. carried on the business of baker and corn-dealer in Bath to the end of his pilgrimage, with industry, probity, and success. The blessing of the Lord evidently attended him in all his ways.

In the year 1806, the church called him to the office of Deacon, which he fulfilled with integrity, love, and zeal. He was well acquainted with human nature; knew much of his own heart; was tender and kind toward others; but severe to himself. He had read much on theological subjects; but the Sacred Volume was his chief delight. By constantly reading the Bible, and prayer, he became rich in experience, and “filled with the fruits of righteousness.” He was so well acquainted with the Scriptures, as to be able to quote them with precision on all suitable occasions, and very rarely used a Concordance; indeed he was a living Concordance.

The cause of God lay near his heart; he sought the prosperity of his own community, but did not stop there. He was a sincere friend to all "that love our Lord Jesus Christ." He loved the cause of Missions, and considered it an honour that the late Rev. John Thomas, who was united with Dr. Carey as the first Missionary to Bengal, was his own brother; and that his daughter, the late Mrs. Ann Chater, was with her husband, engaged in the same cause, first in the Burman empire, and afterwards in the island of Ceylon.

He was truly a liberal man—his house was open to the ministers of the word; when the cause of God called for support, his heart and hand were open. He did not meet the applicant with a frowning aspect, but with the smile of Christian friendship: frequently he has thanked the person that made application.

He sympathized with the poor, and delighted to relieve their wants; he loved peace, and would willingly sacrifice any thing but truth to obtain and preserve that invaluable blessing.

As a father he was kind and indulgent, it may be to a fault. His children cannot forget his kindness and liberality toward them, with regard to their education, and subsequent situation in life. It will be well for them to remember his counsel, prayers, and honourable example.

The closing scene of his life was not attended with that degree of felicity and holy triumph, that might be expected from a man that lived so near to God, so dead to the world, abounding in self-denial, and heavenly-mindedness. Some Christian friends supposed that the brightest sensible assurance would be displayed in his death; but Infinite Wisdom saw otherwise. A few days prior to his dissolution, his mind was discomposed, on account of some family concern; a degree of delirium was visible; medical aid was called, but in vain. His mind, which was naturally strong, now became debilitated; at times he would pray most fervently. A few days closed the scene: on Lord's-day

afternoon, Aug. 7, 1825, he slept in Jesus.

Fifty-six years he walked with God, sufficiently long to establish his character in the esteem of all that knew him. He was a believer of the highest order, "Rich in faith and good works."

As a man he doubtless had his faults, which he lamented before God; but in the estimation of those that knew him best, there are very few persons that have fewer faults or more virtues.

Mr. Thomas's remains were interred in the Baptist burying-ground, where his former wife had been buried 23 years since. The Rev. R. Horsey, of Wellington, officiated at the interment, on the 15th August, and on the Lord's-day following preached the funeral Sermon from Ps. cxxx. 3, 4. (a text chosen for that purpose by the deceased) to a crowded congregation, that evinced the respect so justly due to the memory of the departed. Mr. T.'s pastor being deeply afflicted at that time, was unable to attend on the occasion.

By his removal from this world of sorrow, his highly respected widow is deprived of an affectionate husband, after an union of 22 years' standing. His children have lost the best of fathers, always concerned for their present and future welfare. The church has lost an excellent officer, the poor a kind and liberal friend, and the pastor a choice companion, whose conversation was interesting, enlivening, and salutary, and a friend in whom he could always repose unbounded confidence, from whose conversation on spiritual topics he has derived many subjects for pulpit discussion. In fine, "he was a good man and full of the Holy Ghost;" but what he was, he was by the "grace of God," who is able to raise up others, and fill them with the same treasure. Grant, O Lord, this blessing to thy churches.

MRS. ELIZABETH HARRIS.

The subject of the following brief account was the relict of a late excellent member and deacon of the Baptist church at Abergavenny. Mr. John

Harris, whose Memoir appeared in this Magazine for June, 1821. Nor was Mrs. Harris less distinguished than her partner in Christian virtue and solid piety: for, at an early period in life, richly imbued with religious principles, — which special emanations of the Divine Spirit she was empowered to cherish and cultivate through all the subsequent stages of a long and an honourable pilgrimage, our lamented friend rose to that eminence in faith and devotedness to God which placed her considerably above the standard of mediocrity. When about eighteen years of age, the seeds of renovating and converting grace struck a deep root into her heart; and her worthy father, Mr. Caleb Harris, at that time the pastor of the Baptist church at Lanwenarth, enjoyed the ineffable pleasure of introducing his daughter by baptism into the communion of the society under his care, in which connexion she remained a useful and an efficient member, till after her husband united himself to the then newly-formed interest at Abergavenny, of which she also became a valuable constituent and auxiliary.

In the more early part of Mrs. Harris's Christian race, her mind grew overcharged with doubts and darkness, and was greatly pressed down beneath the weight of perplexing and despondent impressions, which probably a severe nervous attack, improved and aggravated by the grand adversary, strongly induced. During this tremendous conflict, the like to which numbers of the Redeemer's followers from age to age have largely participated, she was so agitated and unhinged, that for a season she despaired even of life, and wrote the bitterest things against herself. But when "the sentence of death" wrung her bosom, and her mental perturbation had reached its climax, she happily experienced that the mount of danger is the place where the Lord displays surprising grace. For at that anxious moment in which her painful emotions had arrived at a peculiar crisis, he that knows our frame and remembers that we are but dust, sprang to her

relief, interposed with his all-sufficient aid, and perfected his strength in her weakness. The bruised shattered reed he would not suffer to be broken, nor the smoking flax to be quenched. The language of the apostle in Rom. vii. 23 — 25, was brought home to her soul with impressive energy and appropriating application. Venturing with becoming modesty and diffidence to conceive an analogy in point of experience to subsist betwixt her and him, who so pathetically exclaimed, "O wretched man that I am!" she in like manner, having received succour from on high, was enabled, "to thank God through Jesus Christ our Lord."

Thus mercifully delivered from a state of exorbitant misgiving and fearful apprehension, and restored to the fruition of comfort and confidence, her future days became proportionably serene, cheerful, and happy. Yet so humiliating were her views of her own case, that the deepest self-abasement and self-denial attended her through life, and were strikingly manifest in her temper and conversation. Nor was her admiration of that sovereign and unmerited favour which so opportunely relieved her when shut in on every side, less conspicuous and eminent; but whilst extolling and celebrating this, she appeared to move and luxuriate in her native element. Still careless indifference, antinomian presumption, and moral sterility, were removed to the utmost distance from her temperament and character: for, powerfully actuated and impelled by a sense of duty to Him who remembered her in her distressed condition, she practically exemplified the splendid virtues connected with that devout inquiry — sincerely and fervently proposed, "What shall I render to the Lord for all his benefits towards me?"

So biassed, and disposed to act, she was well prepared to consecrate her superior talents and other facilities to the cause of Christ, the welfare of the circle in which she moved, and the glory of her God and Saviour. And gratifying it is to trace and explore the shining career of that professed disciple of Im-

manuel, whose inward bent, constant aim, and unfluctuating endeavour, are directed to the great interests of true religion; and especially in such a day as the present, when so many half-hearted, undecided, and worldly-minded persons are nominally identified with the Christian church. Mrs. Harris was not one of these, but differed from them as noon-day brightness differs from midnight darkness; for her meat and drink were to accomplish the designs of her being and salvation. "The liberal deviseth liberal things, and by liberal things shall he stand:" and our late worthy friend seemed never so happy as when she witnessed the good of Zion, and had it in her power to contribute to her prosperity. Be it recorded to her honour, that the Academical Institution, established nearly twenty years since at Abergavenny, in no small degree owes its origin to her zeal and wisdom; and to the last moment she continued to evince an anxious concern for its success.

The deceased stood warmly and inviolably attached to Divine truth, both doctrinal and practical; was remarkably devout in her spirit, humble and holy in her deportment; and did greatly excel in beneficence, charity, and tender sympathy. "Who is weak, and I am not weak? Who is offended, and I burn not?" The poor and afflicted, oppressed and persecuted, realized in her a friend of no ordinary fellow-feeling, stedfastness and merit; and the loss which some such characters have sustained by her departure is pungently felt, and will not quickly be retrieved. Whilst alas! many there are, "whom none can love, whom none can thank, creation's blot, creation's blank," Mrs. Harris's element, was doing good, and communicating; and thus through a pilgrimage of about eight-and-fifty years, — eminently useful and immaculate, she pursued the way her Saviour trod.

It now remains that we should just notice this venerable and truly revered saint in her declining age, and descent into the valley of the shadow of death. And though her bodily infirmities gave

life and energy to her long-felt nervous affections, which in their turn, sometimes induced an unhappy degree of irritability and worldly solicitude,—much to be regretted, still very common under such circumstances; yet, however she might occasionally be turmoiled and moved with inordinate anxiety, she speedily returned to calm reflection, wept over her infirmities, and instantly regained her high vantage-ground. As the sun-set of life drew on, and the shadows of the evening approached, her faith was firm, her hope steady, and her spirit tranquil and undisturbed. Those harassing fears of death by which her mind had often been assailed, gradually yielded; and on Lord's day evening, Sept. 11th, 1825, in the presence and amidst the copious tears of her family, she gently resigned her immortal part into the hands of the Lord Jesus, fully persuaded that he was able to keep that which she had committed to his charge. Life was not violently wrenched away, nor with horror and fearful anticipation surrendered; but she emphatically slept in Christ the first-begotten of the dead, animated and transported with the delightful expectation, that when he shall appear she also shall appear with him in celestial glory!... So terminated the course of this very superior and accomplished believer. And pray, READER, is there nothing left for you to learn, imitate, and transcribe? "Mark the perfect man and behold the upright;" especially, let young persons in the church, emulate the exalted virtues of their predecessors, and thus enterprize to repair the breach and supply the vacancy which their removal has produced. Be assured, esteemed friends, that no earthly distinctions are worthy to be compared with those which encircle the brow of the zealous Christian, acquired in the sublime career of vivid and unrelaxed devotion. Therefore give the most cordial preference to the hallowed service of God, pursue it with unwearied ardour, and labour justly to estimate the grand result couched and displayed in your Master's words: "Well done, thou good and faithful servant; thou

hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

Abergavenny, M. THOMAS.
11th Feb. 1826.

REV. JOSEPH FORSTER, OF SCARBOROUGH.

DIED, the 28th of January, the Rev. Joseph Forster, pastor of the Baptist church, Scarborough, Yorkshire, in the 25th year of his age. This excellent young man had been little more than a year settled at Scarborough, where his ministry appears to have been highly acceptable and useful, and where his memory will be cherished with affection, and his early removal regarded with the deepest regret. It is expected that some further account of his life and labours will be furnished for this Magazine.

MR. HENRY MORRIS.

ON the 23d of Feb. the Baptist monthly meeting was held at Keppel-street, Lon-

don; when Mr. Henry Morris, a member of the church there, and who conducted the singing, while engaged in this delightful part of worship, suddenly sunk from the desk in a fit of apoplexy.* He was carried almost in a lifeless state out of the meeting-house, and conveyed home in a coach, where, after every endeavour to arrest the progress of the complaint, he died the following Lord's day, having just entered his 55th year. The disposition and manners of Mr. Morris were, in no common degree, amiable and respectable. In the exercise of his office he was judicious, serious, and unassuming; conducting himself with so much propriety as to secure the most cordial approbation and esteem. His remains were deposited under the Baptist meeting-house in Little Wild-street, where he had formerly been a member; and, on Lord's-day the 12th ult. his pastor attempted to improve his unexpected departure in a discourse founded on Rev. xv. 3.

* At the moment this affecting providence occurred, Mr. M. was singing the last verse of the 209th hymn in Dr. Rippon's selection.

GLEANINGS.

BAPTIST MEETING-HOUSE IN PHILADELPHIA, UNITED STATES.

"Of the public buildings, few pretend to great architectural merit: the churches are neat, but plain; that of the Baptists, however, has some claim to elegance of design; it is a rotunda, surmounted by a dome, which is lighted by a lanthorn, 20 feet in diameter; there is a projection to the street, in the form of wings, separated by an Ionic colonnade, which forms the entrance, and is crowned by two cupolas. The whole is of brick; the diameter of the rotunda is 90 feet, the walls are 50 feet from the ground, and are surmounted by three steps before

the swell of the dome, which rises at an angle of 45 degrees. The building is calculated to hold 2500 persons."—*Hall's Travels in Canada and the United States*, p. 217.

RIDICULOUS SUPERSTITION.

We were present to-day, (in 1818) at one of the most ridiculous scenes I ever witnessed, even in this country. It was St. Anthony's blessing of the horses; which began on that saint's day, and I understand lasts for a week. We drove to the church

of the saint, near Santa Maria Maggiore, and could scarcely make our way through the streets, from the multitude of horses, mules, asses, cows, sheep, goats, and dogs, which were journeying along to the place of benediction; their tails, heads, and necks, decorated with bits of coloured ribbon and other finery, on this—their unconscious gala day. The saint's benediction, though nominally confined to horses, is equally efficacious, and equally bestowed upon all quadrupeds; and I believe there is scarcely a brute in Rome, or in the neighbourhood, that has not participated in it. An immense crowd were assembled in the wide open space in front of the church, and from the number of beasts and men, it looked exactly like a cattle-fair. At the door stood the blessing priest, dressed in his robes, and wielding a brush in his hand, which he continually dipped into a huge bucket of holy water, that stood near him; and spirted at the animals as they came up, in unremitting succession, taking off his little skull-cap, and muttering every time in Latin "By the intercession of Blessed Anthony the Abbot, these animals are freed from evil, in the name of the Father, Son, and Holy Spirit, Amen." The poor priest had such hard work in blessing, that he was quite exhausted and panting, and his round face looked fiery red with his exertion. The rider or driver of the creature, always gave some piece of money, larger or smaller, in proportion to his means or to his generosity; and received an engraving of the saint, and a little metallic cross. However, all animals might be blessed gratis. Several well-dressed people, in very handsome equipages, attended with out-riders in splendid liveries, drove up while we were there; and sat uncovered till the benediction was given. Then, having paid what they thought fit, they drove off, and made way for others. One adventure happened, which afforded some amusement. A countryman having got a blessing on his beast, and therefore putting his whole trust in its power, set off from the church door at full gallop: and had scarcely gone a hundred yards, before the ungainly animal tumbled down with him, and over his head he rolled into the dirt. He soon got up, however, and shook himself, and so did the horse; without either seeming to be much the worse. The priest seemed not a whit out of countenance at this catastrophe; and some of the standers-by exclaimed with laudable stedfastness of faith, "that but for the blessing they might both have broken their necks!!!"—"Rome in the Nineteenth Century."

ORIENTAL STYLE OF COMPOSITION.

The Rev. Joseph Wolff has succeeded in establishing some schools in Persia, and has obtained the patronage of Prince Abbas Mirza. The following letter, written by the Prince, is a curious specimen of the Oriental style of composition;

"Since the very exalted, very learned, and very virtuous, the chosen of Christian scholars, Mr. Joseph Wolff, of England, has been admitted into our august presence, and has presented to us in the name of the very noble Lord, the model of the great ones of Christianity, the Honourable Henry Drummond, a request, tending to obtain the institution of a college in the royal residence of Tabriz, where English professors may fix their residence in order to instruct and give lessons to children; and whereas the moral dispositions of people, high in rank, ought always to be favourable to what is good and useful; and whereas there exists between this power, (*Persia*)—the duration of which may God prolong!—and that of England, no difference of views or interests, this request has been agreeable to us. We have, therefore, permitted the aforesaid person to establish the said school; we direct that a house be appropriated to this object, and this present has emanated to shew our consent.

"If it please God, the establishment, which is the object of this person's solicitude, shall attain all the perfection desired; and English scholars may devote themselves to the exercise of instruction, under the shadow of our favour and protection.—Whatever is necessary to them, shall be granted."

OBSERVANCE OF THE SABBATH.

A short time since, when General La Fayette was travelling through Maine, (United States), being at Portland, he signified his intention of proceeding on his journey on Sabbath morning. When Governor Parris was informed of it, he sent the General word, that if he would postpone his departure till Monday morning, he (the Governor), would gladly accompany him to the limits of the State; but if he should ride on the Sabbath, he could not; neither could he pay him any public attention on that day. Whether the General complied or not, we do not know; but the fact deserves to be recorded, as highly honourable to the distinguished individual to whom it relates,—*Boston Recorder*.

INTELLIGENCE.

FOREIGN.

SWITZERLAND.

Persecution still rages in Switzerland. Evangelical ministers are exposed to insults and cruelties of the most disgraceful kind. One of them, M. Juvet, has recently departed this life, at the early age of 30 years, after having endured much obloquy and hardship from his bigoted countrymen. From an article in the *Archives du Christianisme*, written by M. Gardes, one of the protestant Ministers at Nismes, we extract the following particulars respecting him.

M. Juvet was a native of Lassara, in the Canton of Vaud. It pleased God to bless him with his grace at a very early period. He wished to devote himself to the work of the ministry, and with this intention prosecuted his studies at Lausanne, where he obtained an honourable literary rank among the students, and was much esteemed by all who knew him, both for his learning and his piety.

At L'Isle, in the Canton of Vaud, M. Juvet engaged in the active duties of the ministerial office, and lived peaceably and happily, till the beginning of the year 1823, when he fell a victim to the persecuting violence which has of late years been manifested by some of the Swiss legislatures. No sooner was it known that he was accused than the esteem in which he had been held by the people was changed into deadliest hatred. His life was openly threatened. They broke open the house in which he had taken refuge, seized him, and drove him, like a criminal, at the point of the bayonet, to prison, the populace stoning him as he went, and treating him with the utmost indignity. In the prison there was neither window nor bed: a friend took him a coverlid, but it was brutally snatched away, with the remark, "that the earth itself was too good a bed for a *Monier* minister." After lengthened sufferings, by which M. Juvet's health was materially injured (he was already affected by a pulmonary complaint) he was sentenced to three years' banishment, and repaired to Nismes, where he soon died.

On his arrival at Nismes, he was most cordially welcomed by the protestant ministers, who exerted themselves much, M. Gardes especially, to relieve and comfort him. His mind was deeply affected by the kind treatment he received. "We love one another," he said to M. Gardes, "though we have not known each other before: faith unites men more powerfully than language, or country, or relationship: thereby we all have the same interest, the same feelings, and form but one family; every where Christians resemble one another."

M. Juvet enjoyed, in his last illness, much of the consolations of the Gospel, and manifested, in an eminent degree, its mild and forgiving spirit. Being reminded of his persecution, and of the injury they had done him—"Say rather," he observed, "that God by them has done me much good; I have forgotten all, I love them, I bless them; would that I could tell them so! They and their families are the objects of my constant prayer and thanksgivings." "You appear joyful," it was remarked, "in anticipating your death." "How can I but rejoice?" he replied: "death is a messenger of good news. I am going to him who has loved us, who came to earth on our account, and is not now far from us."

On the 24th of November 1825, the summons came. M. Gardes had spent the preceding evening with his friend, and left him in an extremely weak state. At two o'clock in the morning he was called up to witness his last agonies. The dying saint was unable to speak, but by signs intimated his wish for prayer and religious discourse: he listened for three hours, and then on a sudden summoning all his strength, he exclaimed in a firm tone, "The struggle is over, we shall see each other again, farewell!" more he would have added, but the words died on his lips, he could only lift up his hands and eyes to heaven, as if to bless those around him, and sunk back in the arm of his ministering brother, and expired. The next day his remains were committed to the tomb: the funeral was attended by all the protestant ministers, by the members of the consistory, and by many of the inhabitants. A widow and two children mourn their loss, and are left in a very destitute state.

It is said to be the intention of some of the protestant ministers to erect a tomb over M. Juvet's grave with this inscription—"Erected by the pastors of Gard in memory of a persecuted brother!"

SOUTH AFRICA.

The following letter, containing an account of the formation of a Baptist Church in South Africa, was addressed to Dr. Ryland, but did not reach this country till some time after his death.

Graham's Town, Sept. 5th 1825.

DEAR BROTHER.

We received your kind and affectionate letter dated 6th December 1824. It rejoiced our hearts, it was indeed good news from a far country; we are completely shut out from the religious world, being above 600 miles distant from any port where a European or Indian ship touches; for although we are not more than 35 miles from the sea coast, yet there are no vessels (except small traders from the Cape) that visit these parts; therefore, we can have no communication with any religious friends that call at the Cape.

In reply to your Letter and to make you fully acquainted with our present situation, and prospects, it will be necessary to give you a succinct account of our rise and progress.

We came out as settlers in various parties, and were located in different places, many of us not knowing there was another Baptist in the country: we felt severely the loss of our privileges, and the means of grace. Previously to leaving our native land, we were led to believe, we should be situated near the London Missionary establishments, but great was our disappointment to find the nearest station about 30 miles distance and the service in Dutch: we truly hungered for the bread of life. This was the individual experience of us all, though most of us were then unknown to each other. On the 1st January 1821, a few friends met at Salem (about 16 miles from Graham's Town) for prayer and reading the word. By the continuance of these exercises, it was found that one of the number possessed gifts for the ministry, he was invited to exercise them; a church was formed; a knowledge of this coming to the ears of others, they assembled with them, although they could only come once in three months, some having a distance of 40 miles to travel, through a dreary country with no other conveyance than a sledge (similar to those used in Bristol only on a smaller scale) drawn by oxen.

In September 1822, providence having removed most of the friends to Graham's Town, preaching was commenced there in a carpenter's work shop. The services began to be well attended, and we were encouraged to make an attempt to build a

more commodious place. We began by subscriptions, donations, and gifts in work. The first stone was laid on the 6th January, 1823, and the chapel opened on the 7th September following; the services by the Rev. Mr. Barker of Theopolis and the minister of the place. It is built of stone; size, 30 feet by 40 feet; a dome ceiling, a gallery at one end, and a Baptistry; it has cost about 6000 rix dollars or about £450 sterling. In June, 1824, the church was called to a very unpleasant duty. The then minister's conduct was inconsistent with his profession, and we were compelled for the honour of God and the purity of the church to suspend him from the pulpit. The inconsistency of his conduct increasing, we were obliged to withdraw from him. Being now destitute of a minister, we were directed to Mr. Samuel Duxbury, who was then preaching near the Kowie, about 35 miles from Graham's Town. He was, when in England, a member of Mr. Roby's of Manchester, and used to itinerate in that connexion; but being convinced of the propriety of believers' Baptism, he was baptized by our former minister, in February 1824, at Graham's Town. He accepted the invitation, and has laboured amongst us to the present period. Under his ministry the congregation, which before was on the decline, is now much increased; and we are in general full. Our services are as follows; public prayer meeting sabbath morning at 7 o'clock, preaching in the forenoon and evening, public prayer meeting on Monday night, preaching on Wednesday night, and prayer meeting on Friday night, for the members only, to supplicate for the outpouring of the Holy Spirit; on the first Monday in the month we have a Missionary prayer meeting, and we have established an Auxiliary Baptist Missionary society; but here we have felt a great loss; we have had no magazines, no Missionary Herald, no pleasing intelligence to strengthen our hands, and fan the missionary flame; nay, many of our subscribers have no other evidence of the existence of the Baptist Missionary society, but our assertion: we hope soon to make a remittance. We have likewise a sabbath school of near 90 children, but we are very deficient in books to teach them, and we have no tickets or books for rewards: we have also formed a reading society. We consider it but an act of justice to acknowledge the kind and prompt manner in which Mr. Duxbury came to our assistance, and to observe, that, in addition to our testimony of his honourable walk and conversation, he has a good report of them that are without, relative to the sphere of usefulness. We think it very promising, but we want more assistance. We have been obliged to abandon the station where Mr. Duxbury officiated for want of a minister, even after

the foundation stone was laid for a new place, and many of the materials provided. There are many locations where the residents are wholly destitute of religious instruction; and the rising generation bid fair to become very little superior to the Aborigines. We certainly here enjoy all the privileges of God's house, and have religious liberty in its fullest extent; and it is truly delightful to see a church of Christ assemble in a place which a very few years ago was the habitation of wild beasts and of men nearly as wild. "The desert shall rejoice, and blossom as the rose;" but our countrymen at a little distance from us are perishing for lack of knowledge: we would like the Macedonian say, come over and help us. There are vast tribes of the Caffres, not more than two days' ride from this: they are a fine race of men, and have very superior mental qualifications; a mission to them after arrival here would be attended with very little expense; at the same time one or two would be very useful among our own countrymen. The climate is far superior to the Cape, and does not experience the violent S. E. winds that are prevalent there. The air is very clear and salubrious, and particularly adapted for asthma, and living is very cheap. Any of our friends in India upon whose constitution the climate is making an inroad would find a visit to this place very beneficial. We will take another opportunity of acquainting you with our progress: with grateful thanks for your kindness, we beg leave to subscribe ourselves, in the name of the church, and by their desire, yours in the bonds of a dear Redeemer,

R. PRIOR.
R. HARVEY. } Deacons.
A. KIDWELL. }

LABRADOR.

It is now a little more than sixty years since the United Brethren established a mission on the bleak shores of Labrador. The first missionaries landed in the year 1764, and found the country inhabited by the Esquimaux, a race of savages, immersed in the grossest ignorance, and addicted to the most cruel vices and horrible superstitions. The missionaries formed three settlements,—at Nain, Okkak, and Hopedale, where they have patiently and faithfully laboured for the conversion of these poor heathen. The result of their efforts is thus

given in a letter to the Brethren's Society in London, by the venerable Benjamin Kohlmeister, one of the missionaries who returned to London last year, after having spent thirty-four years of his life in the service of his Lord and Master in that inhospitable region.

Letter addressed to the Brethren's Society for the Furtherance of the Gospel, by Brother Benjamin Gottlieb Kohlmeister, on his return from Labrador.

DEAR BRETHREN,

Having left Labrador on the 30th of Aug., and on the 23d of September arrived safe in London, I cannot refrain from expressing to you, the great pleasure I feel in addressing you once more, before I am permitted to retire to rest, after having had the favour, for 34 years, to serve the Mission in Labrador. I am truly glad to have it in my power in person to present to your venerable Society the thanks due to you from me and all my dear fellow-labourers, for the uniform proofs given of your love and kind participation in the spiritual and temporal concerns of the mission in Labrador, which you have now faithfully cared for, upwards of 53 years. I wish likewise to mention a few of the effects of your exertions, which, by the mercy and power of your Saviour, have been made manifest, particularly during the latter part of that period.

1. The work of God in the hearts of our dear Esquimaux, proceeds in the power of the Spirit and with rich blessing, and I may with truth assert, that they grow in grace, and in the love and knowledge of our Lord and Saviour Jesus Christ. Their number is likewise on the increase.

2. The congregation of Okkak in particular, obtains a great increase from year to year, by the arrival of heathen from the coast to the north of the settlement, as you will see by their reports.

The number of heathen Esquimaux in their neighbourhood is indeed decreasing, but Okkak may yet be called a "Mission among the heathen."

3. Nain and Hopedale are now Christian settlements, all the inhabitants being initiated into the Christian Church by holy baptism, except a few children; and no heathen live in their neighbourhood. Their increase, therefore, depends upon the rising generation, and upon the accession of persons coming from a distance to reside among them. On this account, the endeavours of the missionaries, in these two settlements, are particularly directed to instil into the minds of the youth, the principles and pre-

cepts of vital Christianity, and to see to it, that, by the grace of our Saviour, all the souls committed to their care become more firmly grounded and established in faith and love, and walk worthy of their high and heavenly calling. This is done by faithful instruction accompanied with watchfulness and prayer.

4. The most efficacious means of promoting their growth in grace is the reading of the New Testament, which they have now in their hands, through the generosity of the venerable British and Foreign Bible Society. They read therein daily in their houses and tents, with the greatest earnestness, delight, and edification. We have, indeed, ever since the arrival of this most precious gift, observed a great change. Their understanding of the word of God, and the doctrines which it contains, has greatly increased, and the influence upon their moral conduct is manifest; for they now, more than ever, desire to regulate their walk and conversation in conformity to truly Christian principles.

5. Again, the schools, which are held with both children and adults from November to April, are a most powerful means of forwarding their improvement in every thing good and profitable for them. Most of our people attend them with great diligence, and with an earnest desire to be soon able to read the New Testament for themselves. There are among the children some of five and even four years of age, who read well. The severest punishment that can be inflicted on a child, is to keep him from school.

The reading of the Scriptures kindles new life in their hearts, and affords us desirable opportunities to converse with them on the meaning of one or other sentence, or word; and the explanations and remarks that ensue, are made, by the Holy Spirit, useful and blessed to their souls.

The whole number of Christian Esquimaux under the care of the Brethren, is, at present, 705, old and young. Since the jubilee of the Mission in 1821, upwards of 100 heathen have been added to the Christian Church.

The following remarks are from the United Brethren's Missionary Intelligencer:

Besides the information contained in the foregoing letter, Brother Kohlmeister communicated many interesting particulars relative to the Mission in Labrador, and especially in regard to the benefits conferred on the Christian Esquimaux, by their having

been taught to read and write. During the long winter nights, and when at a distance from the settlements, at their hunting places, their most agreeable occupation is to read those parts of the Scriptures together, which, by the generous aid of the British and Foreign Bible Society, have been printed for them. As there are some who have not acquired this proficiency, having become converts at a more advanced period of life, the children or young people read aloud, while the rest are quietly mending their tackle, or sitting down and doing other work. They also delight to join in hymns, of which they easily learn the tunes. Many of the women and children having sweet voices, their singing is very delightful and affecting, nor is there any danger of their abusing this precious gift for improper purposes, as the use of music is altogether confined to the service of religion. Many of them show great capacity for learning to play upon any musical instrument. Violins have been introduced, and French horns, and a few of them accompany the voices with great precision and devotional effect. Some of the Missionaries have even succeeded in teaching them to sing short and easy anthems, in three or four parts, by which, on particular occasions, the worship of the congregation is much enlivened.

The acquisition of the art of writing has afforded to many of them the means of intercourse with their friends in other settlements. Brother Kohlmeister says, that he has sometimes had nearly fifty short letters committed to his care by the Esquimaux, when, in his official capacity, he was proceeding from one settlement to another. These letters contain information respecting the families and friends of the writers, and, not unfrequently, edifying remarks and meditations, on religious subjects, which may have been peculiarly impressed on their minds and hearts, with exhortations and encouragements to be faithful to their Saviour. Surely, this is an astonishing display of the goodness and mercy of God in *sending out his light and his truth* to a benighted race, who but half a century ago were immersed in the grossest ignorance, and addicted to the most cruel vices and horrible superstitions. The Missionary observed, that those things which were formerly practised among the Esquimaux by their sorcerers and *angekoks*, and by which our Brethren were so much annoyed and distressed at the beginning of the Mission, are at present hardly ever heard of, the heathen themselves being ashamed of them. In the Christian settlements, the very names of *angekok*, *torn-gak*, &c. are almost unknown to the rising generation. — *New York Observer*.

DOMESTIC.

SOCIETY FOR PROMOTING THE EDUCATION OF THE POOR IN IRELAND.

The Annual Meeting of this excellent Institution was held at Kildare Place, Dublin, February. 2, 1826: the most noble the Marquis of Downshire in the chair.

We extract from the Report the following statement of the "fundamental principles" of the Society:—

"1. That the appointment of governors and teachers, as well as the admission of scholars, in all schools to be assisted from its funds, shall be uninfluenced by religious distinctions.

"2. That all catechisms and books of religious controversy shall be excluded therefrom.

"3. That the Sacred Scriptures, without note or comment, shall be read therein by all scholars who have attained a suitable proficiency in reading."

The present state and operation of the Society are described as follows:—

"The number of schools in connection with the Society may be fairly estimated at more than 1500, containing upwards of 100,000 scholars.

"The number of schoolmasters who have been received into your training school, during the past year, was 200, and your committee found 69 in training when they entered into office, making a total of 269. The total number of masters admitted since the opening of the training schools amounts to 1040.—Your committee found in the training school for schoolmistresses, at the commencement of the year, twenty-three: there have been admitted during the year 1825, one hundred and eight.

"Gratuities have been awarded to 1145 teachers, who, upon inspection, were found meritorious. The sum paid on account of gratuities, during the year, has been £6356. 6s. 8d.

"In the cheap book department, your committee have to state, that the progress has been satisfactory; you have now on your list 55 varieties of five-sheet books, and nine varieties of two-sheet books; reprints of six have been made during the year. The total number of cheap books sold from the 5th January, 1825, to the 5th January, 1826, was 132,477; making the total, from

the opening of the depository in 1817, of one million, eighty nine thousand, nine hundred and thirty-three."

ORDINATIONS, &c.

NORTH CURRY.

A very neat and commodious chapel, about 32 feet square, with a front gallery and vestry, was opened in the above village, distant about six miles from Taunton, Somerset, on Tuesday the 27th of Sept. 1825, when sermons were preached in the morning by Mr. Baynes, of Wellington, from Ps. cxxxii. 13, 16; in the afternoon, by Mr. Toms, of Chard, from 1 Cor. ii. 1; and in the evening, by Mr. Clarke, of Taunton, from Ps. cxvii. 1. Messrs. Fry, J. B. Cox, W. Humphry, &c. engaged in the devotional services.

North Curry stands in the centre of a series of interesting villages; and has been, for several years, supplied with the Gospel. Circumstances having, however, transpired, which rendered it impossible for those who had previously laboured, to continue to occupy this station, an invitation was given to the friends connected with the Baptist Church, in Silver-street, Taunton. The village was then supplied by the Pastor and friends from Taunton; soon after which, the room, which had long been occupied, was found too small to contain the worshippers. And the importance of a more suitable place of worship becoming every day more apparent, a gentleman of the neighbourhood, a member of the Taunton Church, generously offered 100 guineas towards the erection of a chapel; another gentleman, in the village, offered an eligible spot of freehold ground, while others came forward to contribute to the good cause. This led the friends to undertake the building, which has cost upwards of £600, about £200 of which has been subscribed in the village alone. The place is now regularly supplied by members of the Taunton Church, and overflowing and attentive congregations attest the importance of the present erection.

WOODCHESTER.

A new meeting was opened belonging to the Baptist denomination at Woodchester, in the county of Gloucester, Nov. 23, 1825. Mr. Thomas, of Cheltenham, preached in

the morning from Jer. viii. 22. In the afternoon Mr. Catton, of Uley, from Isa. xxvii. 13; In the evening Mr. Brown, of Cheltenham, from John iv. 7. Messrs. Newman of Hebley, Edkins of Nailsworth, Richards of Stonehouse, Williams of Forest Green, Cousins of King Stanley, and Thomas of Cheltenham, took part in the devotional services. The parish of Woodchester contains a population of 2500 persons, and before this place was opened there was no dissenting meeting in the village; and there is every reason to hope that this place of worship will prove abundantly useful. The meeting and vestry have cost £500; towards the payment of which £200 has already been raised; and for the rest an appeal will be made to the benevolence of the public.

STAPLEHURST.

On the 17th of August, 1825, a new Independent Chapel was opened for Divine Worship, (which will seat more than 400 persons), at Staplehurst, Kent, (the first stone of which was laid by Mr. Slatterie of Chatham, Kemp, the Minister of the place, West of Town Sutton, Cornford of Marden, Jenkins of Maidstone, and Noble of Rye). Three sermons were preached on the occasion, by Mr. E. J. Jones of Islington, Mr. E. A. Dunn of Pimlico, and Dr. Collyer of Peckham. The devotional services were conducted by Messrs. Davis, Deering, Cornford, West, Noble, Cranbrook, Bentliff, Kemp, &c. &c.

On the following morning, Mr. Kemp, late pastor of the congregational church at Ashford, in the same county, was set apart to the pastoral office over the church in the above place. Mr. Noble, of Rye, prayed. Dr. Collyer described the nature of a Christian church, and asked the questions. Mr. West of Town Sutton, implored the Divine blessing upon the Union. Mr. Jones of Islington addressed the minister and church, and Mr. Cornford concluded by prayer.

In the evening, two deacons were ordained. Mr. Davis of Hastings read the Scriptures, and prayed. Mr. Dunn of Pimlico presented the ordination prayer with imposition of hands. Dr. Collyer preached to them, and Mr. Kemp concluded the delightful services by prayer. One hundred

and five pounds were collected at the doors of the chapel.

The steps which the people at Staplehurst have taken in the erection of their neat and commodious chapel, meet with the cordial approbation and co-operation of the neighbouring ministers and churches; and it is hoped that the friends of the Gospel in London will encourage a people who are anxious to do all in their power to pay off the debts thus unavoidably incurred.

R. K.

NOTICES.

Berks and West London Home Missionary Association.

The first annual meeting of this Association will be held at Little Wild street, London, on Wednesday, April 12, 1826. A public meeting, for receiving the report and other business, will be held in the afternoon, at half past two o'clock, for three precisely. And in the evening, at half-past six, a Sermon will be preached, by the Rev. Thomas Price, of Devonshire-square.

Bedfordshire Association.

The Twelfth Anniversary of the Bedfordshire Association of Baptist Churches, will be held at Cardington, Cotton-End, in the County of Bedford, on Wednesday the 3d May, 1826. The Rev. Messrs. Knight of Little Staughton, and Hindes of Sharnbrook, to preach.

The Buckinghamshire Association of Baptist Churches, will be held at Haddenham, on Wednesday, May 10, 1826.

The Rev. Samuel Saunders of Frome, has accepted the unanimous invitation of the Church at Byrom-street, Liverpool, to take the pastoral charge over them.

We are informed that the Lord's-day Evening Lecture, which has been carried on for thirty-three years at the Meeting-House, in New Broad street, London, has been removed to the Rev. Mr. Wall's Meeting-House, Pavement, Moorfields. See the List on the Cover.

MONTHLY REGISTER.

FOREIGN.

THE Duke of Wellington has arrived at St. Petersburg. It is still affirmed in the daily prints, that the objects of his mission are these—to secure the independence of Greece, and to prevent the Russians from attacking Turkey. We shall be happy to report the success of his negotiations, in some future number.

Tranquillity prevails generally on the Continent, the Peninsula only excepted. *Spain*, we should suppose, is far from being in a settled state. An insurrection, occasioned by an ill-managed movement of a few malcontents, has been suppressed: but it is to be hoped that the high-minded Spaniards will not long endure the yoke of priestcraft and oppression. Their emancipation will be hailed with rapture by all generous spirits.

Portugal has lost its king. This event took place on Friday, March 10. Little respected while living, his Majesty will be mourned by few, now he is dead. If kings would be esteemed, they must learn how to *deserve* esteem: rank and title only disgrace the individual possessing them, if *moral character* be wanting.

There is reason to hope, that the *Burmese War* will soon be ended.

By the message of President Victoria to the Congress of *Mexico*, we are happy to learn that that republic is in a flourishing condition. The execution of the laws produces the happiest effects; the finances are fully adequate to the wants of the government: the commerce of the country flourishes; and the measures adopted for the education and general improvement of the inhabitants promise the most gratifying success.

We are sorry to be obliged to report, that the empire of the Brazils and the United Provinces of La Plata are at war, and that it is to be feared the contest will be fierce and bloody.

DOMESTIC.

Much alarm has been excited in the country by the serious illness of the King. We are thankful that his Majesty is now in a convalescent state.

We advert, with gratitude and pleasure, to the improvement that has taken place in the commercial world since our last. Although the pressure and embarrassment arising out of late events are by no means entirely removed, we feel justified in indulging the confident expectation that, ere long, the fears and forebodings of many will be shown to be groundless.

Among the parliamentary proceedings of the month we notice the following:—*March 1.* Mr. Buxton presented to the House of Commons, a petition for the Abolition of Slavery in the Colonies, signed by 72,000 persons, resident in the metropolis.—*March 3.* Mr. Denman submitted a motion condemning the execution of slaves in Jamaica, for alleged conspiracy, in the years 1823 and 1824. The following amendment was moved by Mr. Wilmot Horton, and carried *nem. con.*—"That this House sees, in the proceedings which took place on the late trials of slaves in Jamaica, further proof of the evils which inseparably attend a state of slavery, and feels a further conviction of pressing the resolutions of 1823."—*March 7.* The resolutions passed by the House of Commons in May 1823, relative to the gradual abolition of slavery, were unanimously adopted, on the motion of Earl Bathurst, by the House of Lords.—*March 20.* An interesting debate was carried on in the House of Commons, relative to the "Society for promoting the Education of the Poor in Ireland." Mr. T. Spring Rice and some other gentlemen objected to the parliamentary grants, on account of the requirement of the use of the Scriptures in the Schools. The usual money-vote, however, passed the House on the following day.

IRISH CHRONICLE.

THE Letters of Correspondence for the last month, contain many circumstances which prove the silent but powerful progress of the light of the Gospel : so that the darkness of Popery is gradually receding before it. Some of these instances it would not be prudent to publish, as they refer to Domestic occurrences : they furnish, however, a comment upon our Lord's words : *I am not come to send peace, but a sword : five in one house shall be divided, two against three, and three against two, &c.* Matthew.

From the Rev. J. Wilson to the Secretaries.

Boyle, Feb. 13, 1826.

DEAR BRETHREN,

I herewith send you some of the Journals of the Readers, the contents of which will give additional pleasure to the Committee, as affording pleasing evidence, that the exertions of the society in this land of darkness are not in vain.

Indeed, the steady perseverance of the friends of truth, and the violent opposition of its enemies, seem to combine to excite inquiry after it, and to fortify the minds of the inquirers against the difficulties with which they have to contend.

These observations will apply to each of the means employed by the Society for the promotion of its objects; viz. the daily schools, the evening schools, the reading of the Scriptures in the cabins, and the preaching of the Gospel.

Nor must I forget the distribution of the Scriptures, and of religious tracts; as to the latter particular, I send a separate account of one instance of the usefulness of those publications. The demand for Bibles is also increasing, and I may observe on this subject, that I should have many more applications for these, but that I do not give them to every one on the first, nor even the second time of application; but generally wait for satisfactory evidence that they are applied for with a real desire that they may be read.

Yours affectionately,
J. WILSON.

THE following is Mr. Wilson's account of the effects resulting from a Tract, one of the grant of

Tracts made by the Religious Tract Society to the Baptist Irish Society.

Extract of a Letter to the Rev. J. Wilson, from a person to whom he had given some for distribution.

There is a man in this neighbourhood of the name of D——, who was a great drunkard and a terrible swearer; this man got the loan of some tracts from me, and among the rest, one "On Drunkenness," and another called "The Swearer's Prayer." I met this man a few days ago, and he expressed himself thus, "I am greatly obliged to you for your tracts." "Don't thank me," said I, "but rather thank the good people, that gave them to us both, without money and without price." "O then, I do," said he, taking off his hat: "that their exertions may be blessed, and watered with the dew of heaven, and that their funds may never be exhausted! I wonder how the priests can say any thing against their books, or schools.

"Your tracts were the best sight to me I ever saw," said he. "In the first place one of them saved me 8*l.* a year, for I put on a resolution to drink no more *whisky*, neither will I *curse* any more! Oh, that God may ever bless their affectionate efforts, in sending the knowledge of salvation to those who were indeed ready to perish!"

I shall make no comments on the preceding statement, only observing, that it came from a man of sincerity.

J. WILSON.

Boyle, Feb. 13th, 1826.

From the Rev. S. Davis to the Secretaries.

Dublin, Feb. 21st, 1826.

MY DEAR SIRS,

I HAVE just arrived here to accompany Mr. West in our annual tour to the North

for the society, and I hope we shall be able in due time to give you a good account of our journies. The nature of my congregations will be greatly changed in the houses of the friendly Presbyterian Ministers at which I expect to preach. I can almost fancy myself in my own native country, when I see 600, or 1000, or 1500 people assembled in an orderly manner to hear the word of God; but we must not despise the day of small things in the South, though I am often ready to exclaim, as did immortal Fuller when he visited this city, "My heart is dismayed;" but it is all "Immanuel's land," and sooner or later he will give his Spirit to ministers and people, and then to him shall be "the gathering." The signs of the times are certainly auspicious; and when I contrast appearances in Clonmel, with what they were when I came, or even two or three years ago, I feel that there is cause to be thankful, and to take courage. We used to be scoffed at upon every side; and for a long time there were not more than two or three individuals that would give us any countenance; and almost as fast as people came to attend my ministry, they were removed in providence, so that I have been ready to despair many times; but a very considerable improvement has taken place since the new house was erected, and others, besides ourselves, are ready to exclaim, "What hath God wrought!"

When I came to the town I circulated hand-bills to announce the intention of preaching; but a friend, who put the notice in his shop window, had the window broken for venturing to exhibit it; and we were frequently annoyed with noises and breaking of windows while I was preaching, so that we were repeatedly obliged to employ a constable to stand at the door; but we have experienced no interruption in the new house; and on last Sabbath week I determined to preach a Sermon to advocate the fundamental principle of the reformation, that the Bible is the only proper rule in religion, and to make a collection for the female schools of our Society and British India. One hundred and fifty circulars were distributed (of which I enclose one), and I am happy to state that a very respectable congregation attended, who conducted themselves with the greatest propriety, and there was no attempt at interruption, though some of my friends were greatly apprehensive of it. Before the time of meeting, which was between our usual services, a clergyman of the Established Church kindly sent me a pound note for the collection, and with some after donations, we have obtained 10*l.* for the object, which is in reality more than 100*l.* should be considered in many places. I am sure yourselves and the Committee will rejoice at this success, and I hope it may be

regarded as the earnest of further good. In the course of the following week I met the principal priest of the town, and a respectable quaker, and we had a friendly conversation in the street for half an hour; on some important subjects connected with the welfare of the poor inhabitants; and though he is engaged at the present time in replying to some sermons by the respectable clergyman alluded to above on the subject of Popery, he appears disposed to treat us all with courtesy. I shall probably, if spared, preach a course of sermons after my return, upon the same subject; but I considered the subject I have taken as lying at the foundation of all our opposition to that corrupt system; and I hope, while I bring all their doctrines to the Bible, as the touchstone to try truth and error, I shall be kept from saying any thing that may be considered uncandid, or disrespectful towards themselves. My speaking at the Court-house, where we had the public discussion, both made me more known, and will, I hope, incline many to listen to me upon this subject.

I have had some gratifying conversation lately with various reformed Catholics, and our schools at the Hills are going on very well. Pray for us, that the word of the Lord may have free course and be glorified, and who can tell? ere we are aware, this wilderness may be made to rejoice, and the desert blossom as the rose. My son will supply at Clonmel during my journey to the North, and I rejoice that the people came out as freely to hear him as to hear myself, and some more so; O, that he may be divinely assisted, and divinely succeeded.

I am yours devotedly, S. DAVIS.

To the Secretaries of the Irish Baptist Society.

DEAR SIRS, *Cork, Feb. 20, 1826.*

The Lord has enabled me to continue my exertions and labours among his people another month.

I have also visited Clonakilty and Shannon Vale. 21st of Feb. preached at Clonakilty; and though the evening for preaching was misunderstood by the inhabitants of the place, in about half an hour after my arrival, we had a very pleasing number of attendants. I spoke from Col. i. 14, "*The nature of Redemption. The benefits resulting, and the medium by which those benefits were obtained.*" The company was truly attentive, and at the conclusion, I was solicited to speak the ensuing evening "of the same things," in the same place. 22nd, at noon, preached to a company of seamen and villagers, at Ross, a sea-port, some distance from the above town.

In the evening visited Clonakilty, and preached from Heb. i. 1, 2, 3.—Observed,

The attention requisite in hearing the Gospel. First, *From the character of the speaker,* Heb. i. 1. Secondly, *From the nature of the communication.* Thirdly, *From our liability to lose it :* and Fourthly, *From the inevitable consequences.* At the conclusion, I received repeated invitations *to visit soon ;* my heart was enlarged towards them ; it was the happiest period I have known for some time, and humbly hope the Lord will bless the word. I think the Lord is opening a door in that neighbourhood, and I hope the people will have an Ahimaz sent among them. The Misses S. accompanied me, though the weather was very unpropitious for journeying. Their praise is in all the neighbourhood. That dark part will lose a shining light when Miss S. leaves, which she is about to do, the premises she has hitherto occupied being taken by a gentleman who intends building a new school-room, and putting the affairs of the school under the Hibernian Society. I examined the children. 44 entered, 23 boys and 21 girls. 19 present, the first class read very well, some are advanced in ciphering, and many write fair. The first class, on performing their tasks, distribute themselves among the younger children, and instruct them in Scripture, so that, little creatures which could not read sufficiently well to take the Testaments, can repeat considerable portions of Scripture ; and thus from the pains taken by the elder scholars, the younger branches of the school have their memories stored with the word of truth, which in time, and with the Divine blessing, shall prove a rich treasure for riper years. Col. iii. 16.

I find in the neighbourhood of Shannon Vale, a number of Protestants who never attend any place of worship, and who are equally wretched with Papists ; and in conversing with the Catholic, he feels perfectly indifferent to any exhortation given by Protestants, while persons of the same name are to be seen daily equally as careless about religion as himself. I therefore purpose, D. V. to visit these cold Protestants from house to house, and afford them what instruction I am able, and endeavour if possible to rouse them to attend somewhere to hear the word of life. If I visit that neighbourhood, it would be only to preach—I could stay three days in a month. I feel very much for that quarter ; “The word of God is scarce there ;” and “where no vision is, the people perish.” It behoves ministers and Christians to “open their mouths for the dumb in the cause of all such as are appointed to destruction.” I submit this to your serious consideration.

I shall be very happy to receive your instructions about Schools.

May the Wisdom from above direct all your councils, and the same spirit operate in the exertions of the weakest of its members,

is the desire and prayer of yours to serve in the Gospel of Christ. G. H. ORCHARD.

From William Moore.

REV. SIR, Boyle, 10th Feb. 1826.

THE last journal I posted from this place was, after I had remained in the neighbourhood a fortnight. And, surely it must be the cause of thanksgiving to every one who is waiting and praying for the accomplishment of God's promises, to hear of one who, in spite of all opposition, at the risk of life and character, and in short, all that is dear to him in this world, is brought to renounce *popery* ! which will appear by the following narrative :—Mr. E—— who lives in Dublin, but often comes to his house in this country, at all times when he and I happen to meet, will not let me go until he is going away himself. During which time, every night, he assembled all under his command, whether inclined or not, with all the Protestants that are thankful for the privilege to hear the Scriptures read in *Irish and English*. The consequence of one of these happy night-meetings was, that three out of one house, the husband, wife, and brother-in-law, were all completely cured of *popery*. Though tedious, I cannot but state the whole circumstance. On one of the nights alluded to. I understood C——, the abovementioned brother-in-law, was learning to read the Irish, and I got him to sit beside me, though I never had seen him before. I first read the Ten Commandments in the 20th of Exodus. —Next, the 27th of Deuteronomy, last verse, “Cursed be he that confirmeth not all the words of this law to do them,” &c. I then turned to the 2nd chapter of James, “Whosoever keepeth the whole law, and offendeth in one point, is guilty of all.” Then for a long time I spoke on the holiness and purity of that law, the impossibility of fallen man to keep it ; for by breaking of one tittle, all was broken. Both Protestants and Papists acknowledged they were sinners. That was acknowledged ; but, generally, there were many ways taken by them to mend the broken law. I showed them every method which the Papists took to mend the broken law, that is, to make for sin atonement, from their birth to purgatory. I then went to the 3rd chapter of Romans, (by which passage of God's word, he has made me instrumental of all the good I ever was the instrument of doing) by showing for what purpose that law was given ; “for if there had been a law given which would have given life, verily life would have been by that law.” But instead of life by the law, I led them to the light and life-giving glorious Gospel. I had not far to search, as a very few verses in the said chapter do the whole business. There was not one who left unthankfully. After parting, C—— told a

friend of mine that he would give any thing in his power to have further acquaintance with me: there were, he said, such impressions on his mind from what he had heard that night, that he saw plainly by the belief in which he was bred he never could enter heaven. "Do not be uneasy," said my friend, "I will bring him to your house to-morrow, and I will tell him not to go any where else." So he did, and next morning I returned. His brother-in-law, in whose house he resides, is a mason, in Mr. E——'s employment. When passing by him, he said, "If my master would not be displeased, I would go. I care not for the day's wages, only fear his displeasure." "Come," said I, "instead of displeasure, I know he will be well pleased, and if he paid you a crown per day, I know there will not be a penny stopped." He came and requested I would trace over the last night's doctrine. The women, too, paid the greatest attention, as I had to read in *English* as well as *Irish*, on account my friend did not understand *Irish*. What I never knew in a Papist before, she preferred the English to the Irish. She is quick of apprehension, speaks English correctly. I continued the whole day with them, and at parting, she said, she was as thankful as if she had a year-old heifer given her, that I had come into her house; I am persuaded those three were plucked from the burning that night. I told Mr. E—— the liberty I took, and the promise made that the wages would not be curtailed; he replied, "If I paid him a guinea a day, one farthing should not be stopped."

I went to town, and called on a serjeant that keeps a lodging house; himself a Protestant, but his wife a Papist, though she is a most agreeable, good-tempered discreet woman. It happened to be Quarter Session time; in consequence, a great number of the wild Irish came to the house. John O'Brien and I were to sleep together. The serjeant had an Irish Testament—I asked him for it. I asked them, Did they ever hear the Irish read? they said, No. I began to read, and they got into the most wonderful surprise, and they were repeatedly heard to say, "It must be the truth." I read and spoke until a very late hour—they heard me with the greatest attention and respect. I asked them, Did they ever hear the Scriptures before? Poor souls! they replied, They had never heard, seen, or known, what *Scripture* signified before.

The next night I called there again, and Mr. D. brought me the Irish Testament, and asked me some questions. I immediately suspected he wanted to introduce the subject of Popery. I questioned him relative to his faith and hope, to which he gave satisfactory answers. I then said to Mrs. D—, "I am happy ye are living in such unity in this world; but would it not be the

greatest consolation for you to insure that ye would live in the world to come in greater felicity." "O," said she, "the small difference that is between us here will not prevent that happiness." I then opened the 17th Luke, and read that there would be two on one bed, the one would be taken and the other left. "And what you call a small difference, according to his profession of faith and yours; there is as great difference as possible, as to the foundation of a sinner's hope: 'For without faith, it is impossible to please God.'" I read many passages, and gave their explanation, to show Popery as marked out in the Scriptures. "Compare," said I, "your faith, with the faith your husband professes." I marked many passages for her, which she thankfully received, and promised to read; and hoped the Lord would direct her.—Your's, W. MOORE.

From the Londonderry Journal, March 14.

"A few nights ago, the Baptist School-house in Athlone was entered by some ruffians, who, after mutilating the school-books and pillaging the school, proceeded in a savage manner to tear the Book of God, and offered the most indecent indignities to it."

Received by Mr. Burls, Treasurer, since January 1, 1826.

Rev. Mr. Brooks, Bewdly.....	1	0	0
Rev. W. Grey, Northampton...	2	3	9
Collected in February, by Rev.			
Mr. Hargreaves at Trowbridge,			
Frome, &c.	35	1	4
For Mary's Philanthropic School,			
by Mrs. Ferner.....	10	12	6
From Mr. Peregrine Phillips,			
Milk Street, Bristol:—			
Mrs. Holland, King's-square ...	50	0	0
Mrs. Bonville, for 2 years.....	2	2	0
W. Skinner, Esq.....	1	1	0
A. G. Sampson, Hornton Street,			
Kensington	5	0	6

Received by Mr. Ivimey:—

Towcester penny a week Society,			
Rev. Mr. Barker	2	0	0
Rev. Professor Martin, Pertenhall	1	1	0
Mr. John Manu, Somersham	1	0	0
R. Foster, jun. Esq. Cambridge.	10	10	0
Mr. W. Nuvelt, Campden.....	3	0	0
Colbill Mills, Miss. Asso. by Rev.			
Mr. Gilmore, Aberdeen.....	1	10	0
Miss Smith, by Rev. Owen Clark,			
Taunton.....	0	10	6
For the Rye School	5	0	0
From Rev. John Dyer:—			
W. Richards, Esq. 2 don.....	1	0	0
Rev. Mr. Stewart, Sawbridgeworth	1	1	0

Subscriptions and Donations received by Mr. Burls, Treasurer, 56, Lothbury; Mr. Ivimey, 7, Heathcote-street, Mecklenburgh-sq. and Mr. Pritchard, Thornhaugh-street.

MISSIONARY HERALD.

BAPTIST MISSION.

THE Friends of the Mission are respectfully informed that a Cash Account, on behalf of the Society, has been, this month, opened at the Bank of England. Contributions will be received, as heretofore, at the Mission House, No. 6, Fen-court, Fenchurch-street.

FOREIGN INTELLIGENCE.

SERAMPORE.

Extract from the 'Friend of India' for June last.

"During the last two days of May, and the present month, we have had the annual festivals of Juggunnat'ha, which occasioned the usual extra endeavours to communicate the light of the Gospel. The following are extracts of a Journal: "18th June, Saturday. To-day commenced the Rut'h Jattrā, and the small chapel on the road side was open from morning to night. I went about 10 A.M. and staid till nearly 1 P.M. At 5 P.M. I returned for an hour; and again after tea we had a very pleasant meeting. Brethren P. and A. were with me, and a numerous company of the native brethren. The heathen who collected in front of the chapel, were addressed from John i. 12. 'As many as received him, to them gave he power to become the Sons of God.'

"During the whole day addresses were given to many individuals, and groups of hearers. A number seemed to receive what was said, with surprize as well as attention, and to retire pondering over it in their minds. Tracts and Gospels were in great request, and many were distributed. In the afternoon I was exceedingly gratified with one applicant. A father, evidently proud of his little daughter, brought her forward to receive a tract which she seemed to think she had an indisputable claim to, *as she could read*. He insisted upon her ability being put to the test; but, poor little thing, she could not muster confidence enough: she spelt through a few words in such a way as to shew that reading would be no difficulty to her; and I therefore gave her one of the largest and most popular of our tracts, and dismissed her with hearty commendations. She did not appear to be more than six or

seven years of age; and had been taught in a school near Baug Bazar, Calcutta, I suppose, under the care of Mrs. Colman. In our evening meeting we had a choir of the College boys, who were a considerable assistance to us.

"19th June, Sabbath. The chapel was again open all the day. In the morning I could not attend. Dr. M. however went at 7 A.M. but few at that time could be induced to stay and listen. Between 3 and 4 P.M. Mr. W. went, and had an opportunity of addressing several large and attentive congregations. I joined him about an hour afterwards. In the evening we again met, and had several good congregations. Bro. W. was chief speaker.

"26th June, Sabbath. During the past week, the chapel has been kept open, and a meeting of some kind or other has been held there every evening. This being the last day of the festival, when the car is drawn back to its place, we made another effort to communicate a ray of Divine truth to some poor dark soul. The chapel was still kept open: but as *there* we meet with the crowds assembling only from one direction, which however is a principal one, we established another station in a different quarter, under some large trees, where we had a sail thrown over some bamboos to afford a better shelter from the sun. Before breakfast we met, and after prayer made arrangements for the employment of our strength. Two hours of the forenoon I spent at the new station, and found it a very advantageous place. Several pleasing things occurred. A very confident, conceited, brahman was abashed and silenced merely by calm contempt of his sophistry; several young scoffers were perfectly overcome by *serious* admonition and reproof; and many, especially of the common people, heard us gladly. Leaving other brethren here, I went down for an hour to the small chapel. In the afternoon and evening I was engaged at home, but brother W. was busily employed amongst the heathen;"

At the Snan Jattrra upwards of 2000 tracts, and 100 gospels were distributed, and during the Rut'h Jattrra, 4842 tracts, and 514 gospels, beside a few of both received from our friends in Calcutta. Thus the seed of the word has been sown, and we leave it with Him who alone giveth the increase.

CHITTAGONG.

THIS distant station has been the scene of much confusion and distress, in consequence of the hostilities between our Indian Government and the Burmese, on the borders of whose country Chittagong is situate. There is reason to hope that, by this time, tranquillity is restored; and the following Extracts of Letters from Mr. Johannes, who is stationed there, to the brethren at Serampore, will certainly lead our readers earnestly to desire, that operations tending so directly to promote the welfare of these poor people, may not be impeded, or compelled to cease, by the devastation attending a state of warfare.

Chittagong, 3rd May, 1824.

"The two Schools here at present contain forty-six girls. We make frequent visits to them, and from their readiness to learn and the removal of those obstacles which retarded our undertaking at first, I am led to entertain a pleasing hope of success. What we mostly need at present is, elementary works, for want of which the teachers are obliged to write them. A supply of Persian and Bengalee Testaments would also assist us greatly, and encourage the teachers.

"Some of the boys in my school are, I trust, truly converted. At the last celebration of the festival of Corpus Christi in the Roman Catholic church, they endeavoured to do their parents good by conversing with them on the folly of such superstitious practices, and the necessity of a thorough change of heart, of repentance towards God, and faith in the Lord Jesus Christ.

"These children are indeed doing well, and promise much future usefulness. Some of our brethren here take a deep interest in their welfare, and by attending their meeting, which is coming on greatly to the satisfaction of us all, they encourage them in the

pursuit of those things which make for their peace.

"The meeting among our brethren is continued. Every Sunday morning the School-room is quite full. In the evening we have worship at brother Fink's, where many of the Roman Catholics, men and women, attend and continue singing Bengalee hymns, sometimes till late at night. These are hopeful appearances; but the result is known only to Him who knoweth all things."

Chittagong, 11th Aug. 1824.

"I have three candidates for baptism from the European Regiment which is stationed here. The poor of Christ's flock here afford me much encouragement, and though destitute of the good things of this world, yet are they rich in faith. I at first despaired of doing any good amongst them; but God, who is a very present help in trouble, has assisted my weakness. Our Mug brethren present a truly pleasing sight of a Sabbath morning, and on sacramental occasions, when they all attend clean and neat, and free from that volatility of air which characterizes their countrymen. Some of these brethren are highly zealous; they rise early and go about preaching Christ the whole day. They seem to realize by their zeal and indefatigability what Christ said, "My meat and my drink is to do the will of my heavenly Father." I am ashamed when I observe their zeal. I am sure they are more useful in the vineyard of God than myself, who seem an unprofitable servant, a mere cumberer of the ground."

Chittagong, 4th Sept. 1824.

"The Mug Itinerants are not inactive here; they preach every day and keep their journals regularly. I am happy to bear this testimony to their character, that they are indefatigable, and still of a teachable disposition. *Kallafree* seems full of zeal and of love to his divine Master. He rises very early, and after his morning devotions, takes his bag containing his books, and travels from one village to another, making known the glad tidings of salvation. He preaches both in the Bengalee and Mug languages: in the former he is very conversant. He is likewise not a little inquisitive, and to satisfy him, one must devote one's whole time to him. In nothing does he seem so pleased as in preaching Christ. *Khepoo* is another who is very useful. His acquaintance with the Bengalee and Mug is greater than *Kallafree's*; but his zeal is not so fully manifest as his; although he is steady and sincere. *Soopoong* is the last I would mention. He of the three is the most venerable and attractive in his appearance. He is remarkable for his uncommon taciturnity, and seldom minds what is going forward around

him; but in silent attention pursues the work of his heavenly Father. Humility is one of the most amiable traits in his character, and greatly endears him to all; and in no instance have I ever seen him out of temper. While I am thus commending them, I am not ignorant that there are some who have doubted of their sincerity, and have said much respecting their ignorance of the truths of Christianity. But what should we say of those who, with the Bible in their hands, know nothing of real religion? We, in these poor heathens, can scarcely seek further evidence, than conviction of sin, repentance towards God, and faith in the Lord Jesus Christ; and can we reject them when they thus come, saying with the eunuch of old, "See here is water, what doth hinder me to be baptized?"

"Of late, some of the gentlemen have afforded me much encouragement by their visiting the school and exerting themselves in the work. The Almighty will not leave the Institution without help. O how good has God been to us! O for a grateful heart to be sensible of his goodness and to be devoted to him all the days of my life! The rains have lately been heavy and incessant, and few of the children could attend school without danger to their health."

CALCUTTA.

WE have lately received the Tenth Report of the Benevolent Institution, established many years since in this city by our brethren at Serampore. Our readers are aware that the principal objects of this Institution are the numerous class of indigent children, denominated Portuguese; and that not a few of the pupils educated there have risen to be useful and honourable members of society. These considerations render it a matter of deep regret that there should be cause to apprehend the usefulness of the Seminary would be retarded by a deficiency of pecuniary means. In reference to the schools at Calcutta, it is said—

"These two schools, the managers feel happy in saying, continue to be conducted highly to their satisfaction. At the close of 1824 the number of children in the school for boys, amounted to a hundred and sixty-one; and the number of children, in that for

girls, was ninety-six, forming in the whole a total of two hundred and fifty-seven. Of these, sixteen were descended from British parents, either on one or both sides; ninety-five were Portuguese; three were Armenians; twenty-one, Hindoos; six, Mussulmans; ten, Chinese; and four Malay youths. Thus the Institution is still, as it has been from the beginning, an asylum in which youth of all nations and all religions may take refuge; and while no condition is imposed on them, beside those of regular attendance and quiet behaviour, they have an opportunity of obtaining that knowledge which may open to them the path to useful life.

"Of the proficiency of these children, it is scarcely necessary to speak here, as the examinations annually held have given abundant opportunity for this to be fully ascertained. A few particulars, however, which have been communicated to the Committee by Mr. Penney, the master of the boys' school, may serve to throw light on the manner in which instruction is received by these destitute children. Of the diligence of those now in the school, Mr. P. speaks in terms highly favorable. The application of some is said to be such as to render the duty of instructing them matter of delight, rather than a task. Three boys, John Williams, John Joseph, and Carapiet Joseph, are described as having made themselves nearly masters of Walkingame's arithmetic, in addition to studying Joyce and Bonycastle, and as having made such proficiency in English grammar, as to be capable of parsing any sentence with ease. Others are mentioned as commendable for their proficiency in writing, English composition, geography, and the use of the globes. Mr. Penney also mentions a native youth as not only diligent in storing his mind with useful knowledge, but as taking great delight in the religious exercises of the school, and in reading the Scriptures. This he testifies by his voluntary attendance during the numerous Hindoo holidays which occur in the course of the year. These holidays greatly interrupt the studies, not only of the native youth in the school, but those of the Christian children.

"The elder boys of the school, particularly the monitors, to the number of ten or twelve, take great delight in perusing the books contained in a small library belonging to the school. This library is but scanty, as it was robbed about a year ago by a boy (not belonging to the school,) who broke into the school-room one afternoon after business was over, and carried away a considerable number of the books. He was afterwards apprehended and ultimately sent to the house of correction for the theft. The library still feels the effect of this depredation. One of the monitors, William Mo-

riarty, has read all the books it contains, and some of the most interesting twice; a proof that if the benevolence of any individual were to enlarge the library, this act would not be without its fruit among these poor children; as the happy effect of their thus improving their minds by the perusal of interesting and valuable works, must be obvious, not only as employing their spare hours to advantage, but as enlarging their knowledge of the English language, and giving them a taste for reading and study in future life.

"Mr. Penney observes also respecting those who have left school, and who, from their acquisitions at school, were capable of occupying useful and even respectable stations in life, that, when exposed to numerous temptations and surrounded by scenes of vice, they have maintained a high character for morality, probity, and virtue. Some of these reside in Calcutta, which gives him an opportunity of ascertaining, that they have thus recommended themselves to their employers by their good conduct. From the friends of two of these youths, one of whom after leaving school, went to reside up the country and the other accompanied his friends to the Eastern Isles, he has received letters expressive of their high satisfaction with the improvement they made while at school, and their behaviour since they have left it, and expressing their obligations to the Institution. Another youth educated in the Institution, has been selected by the Rev. Mr. Peggs, of Cuttack, to superintend a school conducted on the same plan with those under the Benevolent Institution, who speaks favorably both of his diligence and piety. Abraham, the native preacher at Cuttack, employed by the Missionaries there and found highly useful, received his first religious impressions in this school. Another young person might also be mentioned, who, educated in this Institution, and residing at some distance from Calcutta, being now in the receipt of a liberal salary, not only contributes to the support of native schools, but spends a portion of his time in superintending them.

"Mrs. Penney also informs the Committee that many of the girls, who have been married from the school, contrive to support themselves almost wholly by their proficiency in needle-work. On a late occasion when a lady of high respectability kindly intimated, that she would supply all of this class with work who were willing to do it, several of those who had been married from the school, came to Mrs. P. and expressed their readiness to do any work which might be thus given them. The committee of managers take an opportunity here to offer their best thanks to those ladies in Calcutta who have so considerably supplied the girls'

school with plain work as they have found opportunity."

After describing the state of the schools, connected with the Benevolent Institution, at Dacca and Chittagong,* and mentioning that one at Serampore, on the same plan, had been discontinued on account of the want of funds, the Committee subjoin the following specific statement on that subject. We sincerely hope that their appeal has not proved in vain.

"To the debt of 2685 rupees on the institution when the last report was published, is now added nearly eight thousand rupees more, making the present debt ten thousand four hundred and seventy-one rupees; a sum which would have been increased had not the committee discontinued the school at Serampore. Still the expenditure will not appear great if compared with the number of poor Christian children educated by the Institution. The schools in Calcutta and at Chittagong alone contain above four hundred, so that the monthly expenditure, 720 rupees, brings the expense of each child's tuition to something less than a rupee twelve annas monthly. And when it is considered that this covers the expense of European teachers, paper, books, and rewards, it is not easy to say how an indigent Christian child can be instructed in English, writing, and arithmetic, so as to open his way to useful life, at a less monthly expense. It seems distressing therefore, that these children should be abandoned to ignorance and vice when so small a sum will rescue them from ruin. Yet this must be the case unless the public generously consider the circumstances of the Institution.

"In former years the public liberality was fully equal to its support; but time, which gradually works so great a change in Indian society, has in these three or four years past, removed many of its warmest friends to their native land, and some to that 'from whence no traveller returns.' Still, however, the ranks of Indian society are renewed with those who certainly do not fall behind their predecessors in the career of benevolence; and this encourages the committee to hope that nothing will be necessary to interest them in this Institution beyond this simple recital of its state and circumstances. Indeed, while every benevolent mind must rejoice at the efforts now making to enlighten the minds of the natives,

* See our last number, p. 19, 20. and the present, p. 26.

It must be obvious that the indigent Christian child has a still stronger claim on our benevolence; and a claim which, if neglected, may in a great measure frustrate our chief object in pouring instruction on the minds of the natives, as this must enable them the more quickly to discern the state of these children, and their beholding Christian youths more deeply sunk in ignorance and vice than themselves, cannot but tend to neutralize the efforts made to recommend Christianity to their notice."

WE insert with great pleasure the following striking description of the moral state of Hindoo Society, as given by the Rev. T. Reichardt, at a meeting of the Calcutta Ladies' association for Native Female Education. Our readers will perceive how strongly it corroborates the statements of our late friend Mr. Ward, in his "Farewell Letters."

"Many among us may ask, Is then the moral condition of the Hindoos really so degraded, that they require all these exertions? I answer, It is—and it will appear the same to you, if you contemplate with me a Hindoo through life.

"As soon as his faculties begin to expand, he opens his eyes on a land of gross darkness, and, groping about, he sees nothing but idolatrous ceremonies, a people prostrate before dead matter, and even before its priests. Every object, every being, every movement around him, serve but to increase his ignorance and confirm his errors. A *kind* of education is not denied him; but this has nothing to do with mental culture: there is not one among the teachers of his country, scarcely a book, or even a single leaf, which inculcates sound moral knowledge. His parents, his relations, and friends, are all enveloped in one common darkness. Conversation, which in Christian countries is the happy means of extending knowledge,—among the natives only serves to increase mental darkness, and corrupt good manners.

"But now view the Hindoo rising into life! All his early impressions and ideas are derived from accounts of Shastras, containing the most ridiculous absurdities, and a religion, claiming the most remote antiquity;—with wise men more powerful than their gods; with hermits, Jogees, and Sunyashees, practising the most severe austerities; with splendid shows, and a perpetual recurrence of festivals;—with the idolatrous intoxication, and inveterate evil customs of his countrymen:—all of which, together with

the power and example of the rich and the Brahmins, form an irresistible torrent of delusion and wickedness, by which he is carried from sin to sin, from folly to folly, and finally to eternal destruction.

"View this poor Hindoo prostrate before a block of wood or stone in the shape of an idol,—before a god of infamous life,—before an angry female, trampling on her husband,—before the furious and blood-thirsty Doorgah, before the personifications of lust and cruelty!

"Oh tell me now, is not such a being an object of pity? Is it possible for a human being to be more degraded and abased!

"Christians have the privilege of reading the Scriptures in their own tongue; but the deluded Hindoo adores his fabulous writings; while, if their real import be enquired into, he answers with much servility: "*Sahib, who knows Sungscrit?*" His religious instruction is all derived from the traditions of his ancestors, and to know to which idol he ought to give the preference, he is at continual difference with his countrymen!

"Their ideas of the expiation of guilt are as perverted as they are hopeless. To procure the favour of some idol, and peace for their distracted minds, they will sit motionless for hours and days, repeating its name some hundred thousand times;—they will travel to some sacred spot, to get a sight of some idol, and sacrifice in such useless pursuits, friends, comforts, health, and even life itself. They will repeatedly bathe themselves in the river Ganges, being taught that its waters are sufficiently effectual to wash away the guilt of a depraved soul. Yet all this can be of no avail, for "there is no peace for the wicked, saith my God;" and under occasional stings of an awakened conscience, his dying hour at last arrives. But even then the Ganges is resorted to, and in the belief that the sight of its waters will promote his benefit in rendering his final account, he is hurried to its banks. The ceremonies there display the same mental darkness,, the same uncertainty of a future state, and leave a dying man without a single ray of hope! Oh how awful must be the moments of a dying idolater! He shall meet the God whom he denied, and who will judge him according to his wicked deeds! Despair and anguish must seize his darkened soul, while the angel of death puts an end to his existence!

"Judge then for yourselves, my friends, whether the state of this people is not most deplorable, having no opportunities of sound religious instruction, either in their own schools, in their books, or in their conversation, and yet living without God, without a Saviour, and without hope in the world! Can there be any among our fellow creatures

for whom Christ died, who are more in need of assistance? Surely a poor simple-hearted African, with all his artlessness and his gross fatalism, is yet not more unhappy than Hindoos, who have an established system of falsehood and idolatry, adapted to the carnal heart, and full of the most subtle delusions!

"Allow me now to turn your attention to the companions of the men thus situated. Oh how dismal a picture do they present to our view! Their state is still worse! For them no Hindoo has hitherto provided *one* school; the idea of teaching them the mere rudiments of knowledge is deprecated, as being productive of the most baneful misery to their domestic society. The Hindoos know so little of the value of a cultivated female mind, that at the birth of a daughter, the news is received with a frown; she comes into the world undesired, and is considered from the moment of her birth a burden to the family.

"During the years when among civilized nations other females are under a course of education, all culture of the mind is denied her, and she is only permitted to occupy a place among the domestic animals of the household. She has no choice in her marriage, and is doomed to hear many hard expressions of her parents, who only think of the expenses her marriage will incur. Twenty, thirty, or fifty, are in some instances given to *one* man; and, if the boy to whom she has been betrothed, die—she becomes a widow, and is sentenced to remain so to the end of her life; though she has never seen him, but on the day of her marriage. When married, all the lower domestic occupations are her work; she is a mere slave in the family;—she lives to serve;—she waits on her husband as her master; she never eats with him, but stands while he eats, and takes what he leaves. If company visit the husband, she is not allowed to sit down, or even to stay in their presence.

"Is it then surprizing that, in such a state of slavery, women are the victims of a vile and barbarous superstition? Is it surprizing, that to rid themselves of an existence so devoid of comfort, to deliver themselves from such slavery, they rather plunge into the flames of the funeral pile, or into the grave dug for them by their nearest relatives?

"In such a state of society, what a loss does a husband sustain by being united to such a partner,—children, by having such a mother,—and society at large,—when women are excluded from every social company, while among enlightened nations they form the brightest ornament of every society. Awful is the fact, that fifty millions of females should be found in India, totally destitute of the blessings of education, and scarcely raised above the domestic animals of their families.

"Official returns state, that in Bengal alone, above 800 widows are burnt every year. Few do it of their own accord, and perhaps this heinous deed would never occur, were it not most deeply impressed on their minds as a religious tenet, which has however no place in their Shastras. Her husband, she is taught, perhaps suffers the just punishment of his crimes under the merciless hands of *Johm* in the infernal regions; but "his widow burning herself with his corpse shall seize him as a snake-catcher draws a serpent out of his hole, and carry him triumphantly to heaven, there to enjoy connubial bliss with her, for thirty-five millions of years." However, so fallacious is this promise, that after this period has expired, the husband must again take a journey to hell with his companion, there to suffer for the remainder of his crimes! Surely gross must be the ignorance, and black the darkness, among a people, where such fables can find such implicit credit, as to induce the more tender sex to undergo the torments of a death in fire!"

MONGHYR.

THE following characteristic anecdote of the manner in which the truths of the gospel are communicated and received, among the native population, is copied from a Letter addressed by Mrs. Leslie to the Secretary, dated in May last.

"Nyansook, one of our two native preachers, has just related to us a long conversation he had yesterday with a Brahman, violently opposed to the truth, whom he found in the company of a respectable native, who hears the Gospel very willingly sometimes; part of it I will give as correctly as I can remember it, that you may see in what light the Gospel, and those who profess it, are viewed by many of the natives here. The Brahman began by asking Nyansook where he lived, to which he did not answer for some time, perceiving him inclined to be quarrelsome. At last, he replied, At my house in Lalle Poker. Q. Of what cast are you? Ny. Why do you ask me such a question? you see that I am not of the cows, buffaloes, or horses. I belong to the cast of men.—Br. Oh! I know what you are. A *Christian*!—Ny. How do you know, since I have said nothing about it?—Br. Oh! I know you are; the Christians have all black mouths (meaning, they are in the habit of confessing sins so frequently). Ny. Yes, we confess our sins with our mouths,

but it is our hearts that are made *black* by sin, and so is yours. A faqueer and several others now joined them, and began talking about their shastras ; but finding that Nyansook had the best side of the argument, they soon exchanged their weapons for abuse ; to which he replied, How is this, that you who call yourselves teachers of the people, should allow such words to proceed from your mouths ? this shows your religion is bad. The people around then exclaimed, Very true ; the Christian religion must be good, for you receive all this abuse without returning it. The Christians are good quiet people. As we know a tree is good when it bears good fruit, so we know your religion and books are good, because your conduct is good. They then sat quietly around Nyansook, while he read and explained the Scriptures to them. Nyansook adds, that the people of Monghyr are much altered, since Brother Chamberlain first began preaching to them. They used then, he says, frequently to throw dirt at them, put their fingers in their ears, or make tremendous noises, absolutely refusing to listen ; but now they generally hear with attention. We cannot but hope, and believe, that God will eventually accompany the proclaiming of his Gospel, weakly as it may be done by these poor natives with his gracious blessing—will give that increase which must proceed alone from Him.”

MONTEGO BAY—(JAMAICA).

THE urgent representations which have been made by Mr. Burchell, of the necessity of a larger and more commodious place of worship at this station, have induced some kind friends to make an extra effort to assist the Committee in meeting the necessity of the case. The following sums have already been subscribed for this purpose :

	£.	s.	d.
A Friend, by the Secretary	10	0	0
W. B. Gurney, Esq. by Do. . . .	10	10	0
Rev. Edw. Steane and Friends, Camberwell, by Mr. A. Saunders	30	0	0

MORAVIAN MISSIONARY SOCIETY.

WE give the conclusion of the article under this head intended for insertion in our last Number. The

omission of the part now given, was not perceived till it was too late to rectify it.

“ Many are the expressions deserving to be recorded, which these redeemed ones of the Lord uttered shortly before their joining the Church triumphant ; but a very few must suffice on this occasion. Brother Hague said, ‘ Humanly speaking, I am unfit to serve our Saviour, but He knows my heart, and my motives, and if I have sinned in reaching out my hand to touch the ark, I humbly crave thy forgiveness, O my Saviour ! ’ On another occasion, he said, ‘ I have been favoured, like Moses of old, to stand, as it were, on the top of Pisgah, and see the land before me. I hoped to have laboured in this land, and I still wish it, if it be the will of my Lord.’ He several times expressed concern at the great expense, he and Sister Hague had caused to the Mission, and fervently prayed, that his departure at this early period of his services, might not operate unfavourably to the cause. Sister Hague bore her loss with much composure, and real Christian resignation. She said, ‘ I know I am in the Lord’s hands, let him do with me what seemeth good in His sight.’ On one occasion, she said to Sister Ellis, ‘ My life has been a scene of trials and vicissitudes, but since our arrival here, we have been so happy, that I have several times said to my husband, It cannot last long.’ Brother Berger’s prayer for his wife and dear little one, was most affecting. He repeatedly prayed that our Saviour would forgive every thing that had grieved Him. After having, at his own request, had his hands washed, he said, ‘ Dear Saviour, do thou wash my heart clean in thy most precious blood ; wash away every spot, and let me appear in the robe of thy righteousness.’ When his wife asked him, if he had any message to his father, he said, ‘ No ; only that he would forgive me, if I have done any thing that grieved him.’ He requested the same to be said to all his friends. The evening before his departure, he desired his pencils and colours to be put away. His wife said, ‘ I suppose, my dear, you have better colours to make use of now.’ He answered, ‘ O yes, I will now paint my Saviour in all his suffering beauty.—I shall soon behold the wounds in His hands, feet, and side, more clearly than I now do.’ This pleasing subject seemed to engage his mind the whole of the evening. He often looked at his wife, and said, ‘ Be of good cheer, take courage,’ &c. &c. From two o’clock in the morning, he lay quite still, till the clock struck four, when he opened his eyes and asked what time it was, and then fell gently asleep in the arms of his Redeemer.”

Contributions received by the Treasurer of the Baptist Missionary Society, from February 17, to March 20, 1826, not including Individual Subscriptions.

FOR THE MISSION.		£.	s.	d.
Lockwood, near Huddersfield, Subscriptions by Mr. Willet		24	9	6
Hebden Bridge, Penny Society, &c. by Rev. J. Jackson		6	7	4
Crockerton, Collection and Subscriptions, by Rev. S. Saunders.....		4	14	10
Rye, Sussex, Baptist Church (for the Widows and Orphans' Fund) by Mrs. Jarrett, Treasurer		5	0	0
Worcester, Collections, by the Rev. Rob. Hall, (including £1 1s. for Translations)		68	17	6
Bilderston, Subscriptions, by Mr. Osborn.....		3	0	0
South Wales, Western Association, by Rev. D. D. Evans.....		27	0	0
Ryeford, Friends, 1824 & 1825, by Rev. Mr. Williams		2	7	6
Edinburgh, Sundries, by Rev. W. Innes		86	10	4
Essex Auxiliary, Waltham Abbey, by Rev. C. T. Keen		3	0	0
Clapham Auxiliary Missionary Society, by Mr. T. Phillips.....		10	0	0
Evesham, Subscriptions, &c. by Rev. D. Davies		10	2	9
Dartmouth, Auxiliary Society, by Mr. J. Larwill, two-thirds		8	7	7
Rugby, Collections and Subscription, by Rev. E. Fall		5	0	6
Diss, Penny a Week Society, by Mrs. Ward		8	13	0
Ingham, Collection and Subscriptions, by Rev. T. Pickers		13	10	6
Juvenis, by the Secretary	Donation	5	5	0
A. B. at Messrs. Hoare's	Ditto.	3	0	0
N.B. The Treasurer of the Birmingham Auxiliary has received from Dudley £4 2s. by Mr. John Wood.				

Montacute, Moiety of Penny Subscription, by Mr. Burt		1	7	9
Collingham, Collection and Subscriptions, by Rev. W. Nicholls.....		14	4	0
Salisbury, Collection, by Rev. P. J. Saffery		54	2	3
North of England Auxiliary Society, by Rev. R. Pengelly, viz.				
Broomley		4	0	0
Rowley		3	7	9
North Shields		8	3	9
Newcastle		11	2	6
For Translations, by Miss Angas		12	0	0
Carlisle, by Rev. S. Sutton		17	5	3
Hamsterly		13	10	0
		69	8	6
Dundee, Auxiliary Society, by W. Gourlay, Esq.....		35	6	0
Broughty Ferry and Moneyfrith Missionary Society, by ditto.		5	0	0
Newbigging and Monikie Bible and Missionary Society, by ditto.....		5	0	0

TRANSLATIONS.

Dublin, Ladies' Hibernian Society for aiding Translations, by Miss Cooper Treasurer		25	0	0
Dundee, by William Gourlay, Esq.				
Baptist Church, Sea Gate		8	0	0
Juvenile Bible and Missionary Society		5	0	0
		13	0	0

FEMALE EDUCATION.

Lyme, Half-Yearly Subscription for Female School at Digah, by Mrs. Flight		7	0	0
Dundee, Westport, Penny a Week Society		6	14	0

TO CORRESPONDENTS.

The thanks of the Committee are presented to the Ladies of Clapham, who have contributed a variety of useful and valuable articles for the use of the Female Schools in India, by the Rev. Eustace Carey. Also, to Mr. Lomax, of Nottingham, for sundry Magazines.